

Mind



Matter.

Physical Life—The Primary Department in the School of Human Progress.

VOL. III. {MIND AND MATTER Publishing House,
No. 713 Sansom Street, Phila., Pa.

PHILADELPHIA, SATURDAY, FEB. 26, M. S. 33.

{\$2.00 PER ANNUM, Payable in Advance;
Single Copies Five Cents.} NO. 14.

For Mind and Matter.

MY FAIRY BOAT,

BY T. P. NORTON.

I built a fairy boat
To sail the azure deep,
Out of the purest gems of thought
Which my strange fancy stole, and brought,
From 'mong the holiest flowers,
Which bloom when we're asleep.
Its hull was formed of lilies,
The sweetest I could find;
The sails were fleecy wings of love
Spread out—and from the mast above,
A wreath of roses rare
Was streaming in the wind.
The bright Forget-me-nots
With Smilax sprigs I strung,
In rich festoons from stem to stern,
And at the bow a diadem
Of sparkling little gems
Weird fancy brought and hung.
'Twas strange how rapidly
The thing in beauty grew;
I had no model for the craft,
And yet 'twas perfect, fore and aft,
As if some fairy elf
Had worked her fingers through.
Hope figured at the bow,
In glistening robes attired;
Each wave still brighter than the last,
Arose to greet her as she passed,
While heavenly Graces three,
Were all the crew required.
She sailed the fleecy clouds,
Beyond the furthest seas,
To where Hope's treasures all are stored,
And where such fairy crafts are moored,
Laden with precious freight,
To wait a heavenly breeze.
And so I waited there,
And watched the quiet sea,
Until with glory bursting through,
She hove in sight as spirits do—
Proving the world beyond
A bright reality.
I lulled the crowd ashore
To come rejoice with me;
But they were cold and motionless—
They threw a cloud of chilliness
Which broke my heart, and hid
All in obscurity.
My fairy craft was lost;
'Twas not that she capsized;
The dark waves were asleep that night,
And every wind hushed with delight;
She shrunk from unbelief,
And dematerialized.

[Written expressly for MIND AND MATTER.]

THE CHRISTIAN CROSS.—ITS ANTIQUITY, ORIGIN AND MEANING.

Discovering the Dual Secret Nature of Jewish
Idolatry.—Unveiling the Origin and
Import of Ancient Faiths of
World-Wide Influence.

THE EVOLUTION OF THOUGHT REVEALING "OLD FACTS
BEHIND NEW FACES"—THE SOURCE OF ERRORS
AND MISTAKES OF MODERN CHRISTENDOM.

Written for Students and all minds mature and chaste.

BY REFLECTOR, (W. D. R.)

Author of "Media; or, the Charmed Life." "Ante-Natal
Influences," etc.

CHAPTER III.

THE DIAMOND CROSS.

In conversation with a lady of cultivated manners and philosophical cast of mind, and who wore a large beautiful gold cross; she in great surprise exclaimed, "What, the cross of Christ?" This would express the astonishment of thousands, young and old, who flout so proudly the cross, if the real origin and meaning of the emblem could be clearly brought to their comprehension. The symbol would then be encountered less frequently, and perhaps the traffic in crucifixes would be adversely affected. But we wish not to injure any, financially or otherwise. We are curious to get at the soul, or essential fact behind the symbol. The root and source of present dogmas and the mistaken notions existing on a subject of wide spread interest. Since the revival of learning, strange objects have from time to time been discovered. Early religious thought was cast in a mold denoting a childlike apprehension of things palpable and roundly expressed.

Childhood is truthful, and the truth is productive of good. Natural forces give direction to usage and type to habits. The hallowed powers of one era become the deities of a later; the same energies modify and polish them. Still in later ages those decayed objects, reappear as relics, and show how much that is held to be original in our times, is really the unconscious thought and inheritance of a bygone ancestry. "Old facts reappear behind new faces." And far back amid the twilight of the pictured history of the past, we find the cross on the borders of the river Nile. A horizontal piece of wood secured to an upright beam, indicated the height of the water in flood. This formed a cross, the *Nileometer*.

If the stream failed to rise a certain height in its proper season, no crops nor bread was the result. So of famine on one hand and fertility on the other; the cross early came to be regarded as a symbol of life and generation, or feared as an image of decay and death.

But ancient as was this use of the cross; in India it was the sign of natural generation, long before its use on the banks of the Nile. Learned ante-

quarians hold that Egypt was colonized from India, and that crosses migrated with the inhabitants. Proofs of this, says the learned Dr. G. L. Ditson, "are found in the 'waifs' brought to light in ancient lore. 'Waifs' signifying, originally, goods which a thief when caught, threw away to avoid detection. Many of the original facts brought to light by inquiry were doubtless scattered intentionally, so as to put out of sight, or prevent apprehension of the proper subject to which they belonged."

"The cross is as common in India as in Egypt or Europe, and few causes have been more powerful," says Godfrey Higgins, "in producing mistakes in ancient history, than the idea, hastily formed, that every monument of antiquity marked with a cross or any of those symbols, conceived to be monograms of Christ—are therefore of Christian origin."

Still we believe, genuine piety should take no offense at the assertion that the cross was one of the most usual symbols of Egypt and India, and has long been honored as the emblem of universal natural fertility.

Nature is dual. Sexuality seeming essential to the production of all organisms. The command was, that for continuance of life creatures should enter the ark by "two's" of every kind.

But to find the real origin of the cross, and its full meaning, it is requisite to give some attention to the variety and forms of faith of those among whom the cross is found. For like other items of ecclesiastical ornament and devotion, the cross is the embodiment of a symbol; that symbol represents a fact, or facts in structure and office, and these, it has been clearly demonstrated by leading investigators, are the processes of generation and regeneration.

A product of time, a relic of the revered past, the cross bespeaks evolution in religion. Beginning in one thing it ends in another. And whatever may have been its precedents, its form was exceedingly simple. The later additions of circle and triple ornaments, simply veil its earlier meaning, and mistify the people—masking the legitimate use of an ancient symbol with modern dogma. Such has always been the course of priestcraft, and to-day the hierarchy of deceivers still hold the truth in unrighteousness, crying, "Great is the mystery of godliness." But if they would honestly confine the passage, they would learn "God was manifest in the flesh, seen of angels, believed on in the world, justified by the spirit, received up into glory."

That that is "manifest," unfolded, and made plain, ceases to be mysterious; and there are some minds, to-day, sufficiently free to grasp the idea that "God manifest in the flesh of humanity, is the only practical godliness of any value."

Shorn of the seeming immodesty of its real phallic origin, there is much attached to it that is still, perhaps, very suggestive. India, China, and Egypt, have furnished the world with the genesis of religions. Time and culture have modified and divided them into many varieties. And however much fancy is allowed to play, the animus of these religions is Phallic worship—veneration for the principle of generation in nature and in man. "Male and female, in his own image created he them."

"In the cave of Elephanta, in India," says the Rev. Mr. Maurice, "may be seen over the head of the principal figure, the cross, and just a little in front, the figure also of a huge Linga, which among Egyptians is the symbol of fertility. And on the breast of one of the mummies in the museum of the London University, is a cross resting on a calvary, or 'Mount of Venus.' Besides, people in these countries mark their water jars dedicated to *Cnopius*, with the cross." And the Jewish Rabbins say: "When Aaron was made high priest, he was marked in the forehead with the cross." And whenever proselytes were admitted into the mysteries of Eleusis, they were signed with the cross. "The devil," says Tertullian, "signed his soldiers on the forehead, in imitation of the Christians."

The "pole" on which Moses set the brazen serpent for a sign, a dual sign of life and healing was also in the form of a cross. The fact is, the emblems usual throughout the Jewish polity, starting in the physical, and by moderns clothed in spiritual vesture, are indeed many. And though our famous professors Blank, and doctors Dash, in dilating so piously on the duality or sexuality of universal nature, have no intention of pushing their argument to this, its legitimate conclusion, still we will gently remind them, that it is this simple fact that logically led to and confirmed the ancients in the species faith and practice of Phallic worship. And it is a noticeable fact that on the sculpture of earlier days, the cross is not found as an instrument of torture. This use of it, and the *Stauros*, is of comparatively modern date.

The idea which possessed the minds of the bishops who met in the third century at Nice, was that the cross should be the characteristic emblem or sign of the Christian faith. The crucifixion of Jesus, the peasant, was the outrageous murder of a benevolent, gentle, kind, and good man.

CHAPTER IV.

The ancients personified the elements,—air, water, fire, the earth, the sea, and the celestial orbs. They gave imaginary superintending deities to some, and deified others. The generative ability of man and nature was also personified and supplied in like manner with a governing deity, elevated indeed to the place of the Supreme. Once enthroned as the ruling genius over all, dis-

sent therefrom was impious. A king might be obeyed, but God must be worshipped. A monarch could compel obedience to the State, but the ministers of religion then lured the devotee to the shrines of Isis and Venus on the one hand, and to Bacchus and Priapus, or Baul-Poor, on the other; by appealing to the most animating and sensuous forces of our nature. The name of this Deity bore different appellations in different languages,—some of which are: *At, El, Il, On, Bel, Jao, Jah, Jak, Josh, Braham, Elohim, Jupiter, Jehovah*. The latter defined as "The Almighty," "A jealous God," "A man of war." Other names are, *Ra, Re, or Ri*; from which arise *Rebekah, Rezem, Re-hobam, and Reba*; all signifying, originally, the process of generation. Besides, the cognomens in which *Jah* enters are numerous; *Isaiah, Hozekiah, Zedekiah, Padiah*, etc. But the characteristics of this presiding Deity are expressed as being "strong, powerful, erect, high, firm, bright, upright, large, splendid, noble, mighty, happy. And, as if to continue the same idea, this all-controlling Deity is associated with animals denoting the foregoing qualities; such as the bull, elephant, ass, goat, ram, and lion; all typical of strength and salacious vigor. The appearance of a strong, large, well-developed man conveyed to the ancients the idea of the procreative power of their God, or the attributes of the god-man. Strong, well-formed animals were noted as the "Bulls of God," the "Rams of God," etc.

But we have no wish to continue, though leading, as this line of investigation does, to the root and source of much that, in modern times, has assumed a complexion so vastly different.

"He is a jealous God; visiting the sins of the parents on their children's children to the third and fourth generation." This is the action, the outgoing and in-lowing of a natural law, immutable as the primates.

We aim to treat this subject with all the decorum of chaste philosophical inquiry. Yet, if read by them, doubtless the ire of Christendom will be stirred to the depths of deep-seated prejudice. To face the prejudice of Christendom is martyrdom. The dying of the physical is blissful compared with the long, slow wasting of a persecuted life; the studied neglect, ostracism and scorn of the influential, uncultured professor of Christianity. Still, with the good and true of all ages, we feel the sentiment expressed by one of nature's own noblemen: "Malice toward none; charity for all." "To the pure all things are pure; but to the evil-minded is nothing pure." We shall hope others may find, as have we, in our investigations, simplicity and new beauty in many scriptural passages, regarded heretofore as offensive enigmas.

From motives, perhaps of modesty, or the less candid desire to gain prestige through the power of superstition, much plain truth bearing directly on this subject has been suppressed by an interested hierarchy, ever ready even now to "hold the truth, if they have it, in unrighteousness." We find the idea which gave birth to the cross, in its primary conception is sexual. This is its origin. "The Chaldeans held faith in a celestial virgin possessed of purity of body, loveliness of form and tenderness of being; to whom the erring could appeal with more hope of success than to a stern father. She was portrayed with a child in her arms. Her full womb was thought to be teeming with blessings, and everything which could remind a votary of a lovely woman was adapted into her worship."

Among a people whose language was without the gloss of modern politeness, many of the earlier priests spoke and wrote without disguise, promising, in the name of their presiding deity, to the obedient, abundance of offspring and increase of flocks and herds, as among the greatest blessings he had to bestow. We can easily see how that which we may be inclined to call obscene, was then as easily regarded as sacred homage to divine emblems.

"Children are an inheritance from the Lord, and the fruit of the womb is his reward. Blessed is the man who hath his quiver full of them."—Psalms xxvii., and parallel passages. We get a well defined idea of the sacred esteem with which Bible writers, and usage among the Hebrews, regarded the emblems of creative power, when we note by their own history the all-mastering way this process and power exercised over them. And why should it not, may we ask. Long before the mind matures, the generative structure matures. If not throughout vegetable and floral nature, certainly in the realm of animal life there is no impulse so overmastering except that for food perhaps. Food gives satisfaction. Rest to tired nature imparts pleasure. How natural, then, that this impulse should early in human development take the given direction to religious fancies, leading its votary captive to a willing bondage, as in India, Egypt, among the Buddhists, Babylonians, Persians, Assyrians, and the ancient Hebrews.

The importance and divinity of these functions became so absorbing that, from the earliest utterance of prophecy, the more fervid women in Israel were controlled by the holy ambition to become the worthy mother of the promised and longed for Messiah—a perfect, strong, well developed man, who should redeem the nation; and himself become the first of a new and better creation.

At different epochs of their history the Hebrews religiously believed that the conception and birth of extraordinary men were presided over by their Deity, and deemed worthy of heavenly announcement. They were objects also of ardent desire and fervent prayer, as per example the

conception of Isaac; Samson and others. The productive organs so essential in this holy work were regarded as equally important. They were therefore venerated and loved with all the fervor of a religious amative faith.

Jesus was so announced, conceived and named in accord with his mission—the salvation of the people, no less physically than spiritually, "Behold a virgin shall conceive and bring forth a son, and shall call his name: 'Im-man—u—El.' The god-man, or 'God with us.' And Moses was hidden and saved, "because he was a proper child," without deformity; all his functions sound and perfect. Should we condemn the response to an impulse, when intelligently controlled, sacred as the constituents which make up our best manhood. Why should we forever regard the procreative power and emblems, as the work only of some obscene spirit, and not as divine as the soul or mind of man. The devout Christian or Hebrew can take no exception to scriptural testimony. Such is the divinely sanctioned esteem in which the care and cleanly completeness of the organs of generation were held, that if these emblems were lost, disabled, or in any way imperfect, the unfortunate one was unfit to meet in the congregation of the Lord, and disqualified forever to minister in the temple. Severe indeed was the punishment inflicted upon the person who should have the temerity to injure the sacred structure. If a woman was guilty of inflicting such an injury, her hand should be cut off without pity. Such was the penalty. (See Deut. xxv.) It was an unpardonable offense, a sin not to be forgiven; for it was a calamity that humbled their God, and made him of no esteem.

Abundance of offspring was the absorbing promise to the faithful. Indeed promise to some, abundant as the "Sand of the sea shore, or the stars of heaven." But which promise would fail unless the parts designed for that purpose, were kept in sound and appropriate condition. When his generative ability failed, respect for him ceased. Such a man was esteemed an "abomination." Much can be written on this subject, but suffice it here, that this emblem is referred to by the general term "thigh." (Gen. xxiv—xxvii.) And was regarded as the most sacred part of the body, being the symbol of union in the tenderest relations of matrimonial life; the source whence all issues proceed, and the perpetuity so much coveted by the ancients. The fact is, much of the time of the Bible patriarchs, seems to have been occupied in begetting and blessing offspring. Unlike moderns, they gave as much attention to this work, as they did to the culture of their cattle. But we have thought there is far too much of this work even now, unless indeed it were better done.

Dr. Ginsburg says: "In the patriarchal age, the custom obtained of confirming an oath by placing the hand under the thigh of the adjurer." (See Gen. xvi, 26; Exodus i, 5; Judges viii, 30.) It is quite easy to see how from this veneration, the creative organs became the symbols of the creator, and the object of worship among all nations of antiquity. Among Hebrews, it was also the sign of the covenant between themselves and their God, in the right of circumcision. Nothing, therefore could render an oath more solemn than touching the symbol of creative power, at the same time the sign of the covenant, and source of that issue, who may at any future period, avenge the breaking a compact made with their progenitor." Query: Is this sacred relation and fact the all absorbing power which constitutes the holy bond of wedlock without the civil law. So, some of our wiser judges decide.

Mediums' Home Fund.

We, the undersigned, subscribe or pledge the amounts set opposite our respective names, to found a national home to give relief and sustenance to worthy, needy mediums in the United States.

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This fund was started by the request of many of our subscribers, that many deserving poor people who were not able to pay for MIND AND MATTER, might have the paper sent to them free of cost. The following contributions have been made since our last report:

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SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

URBAN VIII, (Roman Pontiff.)

"Good Day, My Son:—

I was known when here as Urban VIII, and I want to say this, that as a Pope and having been educated fully in Catholicism; I am able to give facts in regard to the mingling of paganism and Christianity. As Pope I took from the Pantheon at Rome 450,000 pounds of bronzes to decorate St. Peter's at Rome, and these bronzes were used with little if any alteration in their ornamental designs. There you may see the gods of antiquity converted into the Christian saints. Let those who have charge of that edifice deny this if they can. To my certain knowledge most of the churches at Rome are built on the ruins of heathen temples and of the material of the latter. Christianity has borrowed everything from paganism; and there is no Catholic priest who holds any office of consequence in the Catholic Church who does not know the common identity of a ceremony of the Eleusinian mysteries in Greece and the Lords Supper. They will not admit this as mortals, but there will come a time to them in the spirit life when remorse for their untruthfulness will lash them into giving the truth. "Why," ask these milk and water people, "do you so roughly attack Christianity?" Because it claims for itself divine powers, and it has none. There is only one religion, and that is the religion of reason. There never was a spirit on this planet that in the end will possess any more power than another. So they can rely, that each one will get their just deserts exactly. You can make the road long and tedious, or you can have the light. It is for you to choose, both in the mortal and the spirit-life. I will close by saying, I hope for the success of truth and the banishment of error.

[We take the following concerning Urban VIII. from Chambers' Cyclopædia.—Ed.]

"Urban VIII was the successor of Gregory the XV. His family name was Maffeo Barberina. He was born at Florence, in 1568; and after a long series of brilliant services, both in the domestic administration and in foreign negotiations, he was elected Pope in 1623. In the difficult position of Roman affairs, as complicated between France, Austria, and Spain, in the war of the Valtellina, to which he succeeded on his first election, he acquitted himself with much dexterity. His pontificate was also signalized by the acquisition to the Holy See, of the Duchy of Urbino, in 1626. Urban died in 1644. His memory has suffered through the imputation of nepotism; but his administration was on the whole, vigorous and enlightened. He was the founder of the celebrated college of the Propaganda; and to him Rome is indebted for many public works, including large and important additions to the Vatican Library. Some of the early stages of the Jansenist controversy fall within this pontificate."

[There are many points of great interest and importance in the communication of Urban. His emphatic testimony to the fact, that Christianity is only another name for paganism, is one. But of especial interest is the declaration, that in St. Peter's at Rome, the bronze statues of the Greek and Roman gods now figure as the Christian saints, where some of them were placed by Urban himself. Not less significant is the declaration, that the ceremony of the "Lord's Supper" is identical with a ceremony performed in the Eleusinian mysteries, and that the Bishops, Archbishops, Cardinals and Popes of the Catholic Church, have always known this great fact. A prett set of knaves truly, these Christian cheats must be.]

JOHN W. HOBART, (An Episcopal Bishop.)

GOOD AFTERNOON:—When here I was an Episcopal Bishop but not a fanatic in religion; although I naturally thought that I had the only way—that is, the only properly understood way to obtain immortal happiness. You will ask, "Has the divinity of Christ been made apparent to me as a spirit?" No, sir; and a terrible thing it is to think, that with all your libraries of books, with all your natural advantages, that you should be so foolish as to become the teacher, of what I find Christianity to be as a spirit. What is that? you may ask. I answer, it is refined paganism. In spirit-life, when I meet the priests of the ancient Grecian temple of Apollo, and we compare notes, I find there is no difference between their god and mine. A sad admission this, for a man who had the advantages of acquiring knowledge that I had. I have no harsh words for my Christian brethren, but I would to God, that I could return in materialized form, and preach to them the truths I have learned as a spirit. I hope this communication may induce thought and inquiry. My name was John W. Hobart, an Episcopal bishop of New York. I died in 1830.

THUCYDIDES, (A Greek Historian.)

SIR:—The same scenes are about to be acted over again as those in my own day, when I existed on this planet in my mortal form. Diseases in the form of plagues will break out, governments will be shaken, and a general decay of the old and the ushering in of the new will take place. All religious and political systems that are not in accordance with reason, will either be changed or entirely overthrown before the end of the present century. There was a great struggle in my day to obtain better laws and more mental freedom among all nations then existing, or which were known as civilized nations. They succeeded in making a good start, but became corrupted by their rulers and priests. All religions that rest on the influences of degrading superstitions must always result in enveloping the nations who submit to them, in utter darkness. This is the outcome of all idolatry. There are millions of spirits that are chained—yes, in prison in their own auras; and they will never be able to contribute to the refinement and purification of matter until they are liberated. It is the reflection of this mental darkness thrown back upon the mortal world from the spiritual world, which will cause the coming convulsions among you in earth-life that are necessary to set these dark and ignorant spirits free. The transfer of many enlightened minds from this world to spirit life to act as missionaries amongst the unenlightened spirits, will bring a great relief to all those who understand the workings of the spirit side of life. The facts which you are getting is the ushering in of a new era of spiritual progression which will enable you mortals to act without half the opposition you now meet with. But that opposition will die, as it was created, in a night of bloodshed. This condition of spirit darkness must cease to act or be re-

flected upon you mortals, before you can have anything like the proper conditions here for rapid development. I do not know whether I have made myself correctly understood, but I have done the best that time and circumstances will allow. I was a Greek historian, and lived between the third and fourth century before what is called the Christian era. My name was Thucydides.

[We take the following concerning Thucydides from the American Cyclopædia.—Ed.]

"Thucydides, a Greek historian, born in Athens, probably 471 before Christ. Died about 400. He was the son of Olorus, and was probably connected with the family of Cimon. He tells us that he owned gold mines in Thrace, opposite Thasos. In 424 B. C. he was the commander of an Athenian squadron of seven ships, and charged with the general authority on the coast of Thrace; but as he failed to arrive in time to prevent the surrender of the important city of Amphipolis to the Spartan General Brasidas, he was condemned to exile, which continued twenty years. He spent much of his time in Thrace; but he must also have visited many parts of Greece, and it is certain, from his own writings, that he frequently visited the states under Lacedæmonian rule. He returned to Athens about the time the city was freed by Thrasybulus. The accounts of his death are uncertain. According to Pausanias, he was assassinated; according to Plutarch, he was said to have been killed in Thrace, though his remains were carried to his native city. The work by which Thucydides is known is the History of the Peloponnesian War, a work equally distinguished by truthfulness, historical insight, excellence of narration and masterly arrangement of parts."

[It was the spirit of that distinguished observer of men and things who, after twenty-three hundred years in spirit-life, returned to impress upon his mortal brethren the fact, that the first step towards the regeneration of humanity lies in educating the spirits of the ignorant masses, who have passed to spirit life, to seek something higher and purer than their past realizations of existence; and to warn them that they are about to pass through similar scenes of convulsion to those that attended the struggles of mortal freedom and wiser laws that prevailed in the troubled era in which he lived. Wiser admonition never fell from the lips of a sage. Not only read but deeply ponder upon these spirit inculcations for they are more precious than gold to humanity.—Ed.]

AQUILA, (A Cappadocian Philosopher.)

I have been set down in history as a Jew—Afterwards as a Christian. There has been a great mistake. I was neither a Jew nor Christian. I was a Cappadocian and they say I wrote a Greek version of the Old Testament. I did nothing of the kind. I combined extracts from the alleged teachings of the God Apollo with certain alleged facts in relation to Jove or Jehovah; but how these men succeeded in tacking my name to a Greek Testament I have been unable to find out even as a spirit. I lived in 128 A. D., and kept philosophical schools in certain portions of Judea and Cappadocia. In those schools I taught a mixture of Egyptian, Grecian and Judean doctrines, by which I gave great offence to the Jews, and on being summoned before a Jewish tribunal refused to recant anything that I had taught. The Jews, in consequence raised a sedition, and I was put to death by the Romans to appease them. But, as a spirit, I am no better or worse off for having taught my theology than the Jews for teaching the doctrines of their Jehovah; or the Christians for establishing the religion of their myth-god. Errorneous teachings are not immortal. It is true that some are longer lived than others, but they all die of the dry-rot. Killed in the end by "old Father Time." Good and kind actions form the incense that is eternal in its freshness, and waits the spirit who performs those actions upward and onward toward the great Infinite. My name was Aquila—no Jew nor Christian, but a Cappadocian philosopher.

[We take the following account of Aquila from the Biographie Universelle.—Ed.]

"Aquila, a Jewish proselyte was born at Synope, in the province of Pontus. He applied himself at first to the study of mathematics and architecture. The Emperor Adrian, as St. Epiphanius relates, made him superintendent of the public buildings, and charged him with rebuilding Jerusalem, under the name of Elia. This commission gave him the opportunity to instruct himself in relation to the Christian religion. He even received baptism; but afterwards having given himself up to the study of judicial astrology he was excommunicated; which led him to embrace Judaism. Aquila made himself celebrated by his Greek version of the Bible that he published in 138. This was the first that had been made since that of the Seventy; it is composed with much care, although Buxtorf denies that the author of it had a perfect knowledge of the Hebrew language. His method was to translate word for word, and to express even the etymology of terms. Although this version was undertaken with the design of contradicting that of the Seventy, which the churches, following the example of the Apostles, used, the early Father's found it so correct, in general, that they took their texts from it, as more proper in certain parts to express the true meaning of the sacred authors. St. Jerome who had at first condemned it, afterwards praised its correctness. The Hellenic Jews also preferred it for use in their Synagogues. Some fragments of it are found in the "Hexaples of Origen." Aquila joined to a second edition of his version the Jewish traditions, that he had learned from Rabbi Akiba, his master. It was still better received by the Hellenic Jews than the first. Justinian interdicted them from reading it, because it contributed to render them more obstinate in their errors. The doctors of the law opposed the use of it in the Synagogues, and ordered the priesthood to adhere to the original text and the Chaldaic paraphrases."

[McClintock and Strong's Cyclopædia of Ecclesiastical Literature, says of Aquila]

"Having seen the professors of the Christian religion work many miracles, he became a convert to it, probably on the same ground with Simon Magus. Refusing to quit the science of magic and judicial astrology he was excommunicated by the Christians, on which he went over to the Jewish religion, became a proselyte and was circumcised. Being admitted into the school of Rabbi Akiba, he made such great proficiency in Jewish learning, that he was deemed well qualified to make a new translation of the Hebrew Scriptures into Greek, to take the place of the Septuagint. This version he made so strictly literal, that Jerome said it was a good dictionary to give the genuine meaning of the Hebrew words. * * * It appears from Irenæus, that the Ebionites used

the translation of Aquila, in order to support their Judaizing tenets."

[Who can read that communication from the spirit purporting to be Aquila, and the accounts that have come down to us concerning him, and not be impressed with the identity of the communicating spirit? No one has attempted to tell us, what was the manner or time of Aquila's death. He, however, explains it. He was neither a Jew nor Christian, but a Greek teacher, of a mixture of the doctrines of the Egyptians, Jews and Greeks, which were so offensive to the Jews, that they compelled the Roman authorities to put him to death to stop their seditious commotion. Is it not most encouraging to know, that the lost or concealed facts of ancient history, are being brought to light, in the remarkable way they are through Alfred James, the hunted, slandered and deeply wronged medium; whose defence, by himself, has driven his accusers to seek to suppress the publication of MIND AND MATTER, by invoking against it, the power of the State of Pennsylvania. Friends of truth, if you value the work we are doing to spread the light of truth, we ask you to lend us a hand, by doing all you can to increase the circulation of this paper. You will never know the sacrifices we have made, to make that paper what it is.—Ed.]

IAMBlichus, (A Syrian Philosopher.)

As my master and friend was here last week so like a true servant I thought I would follow in his footsteps. I refer to the Emperor Julian, a man who was noble and true, but too hot and impetuous—one who could if he had been schooled in philosophy have become a noble teacher, but his profession of arms was a mistake. I was a follower of the doctrines of Ammonius Saccas. Those doctrines contained all the elements that are necessary for a true knowledge of, what modern scientists call, the law of cause and effect. Ammonius had found that the ethics contained in several different sacred books were founded on the universal experiences of mankind, but that they were erroneous in attributing their teachings to certain men who were imagined to have existed or really existed, called by the ancients gods; and whose deeds were magnified after death. Those sacred books of different versions were blended, and something like the Christian New Testament was the outgrowth of the labors of Ammonius Saccas and his school. This book was never intended by Ammonius to be read in the way in which it is now read, but the key to the interpretation of it was the Sun's Annual Course through the signs of the Zodiac, or the twelve houses of the Sun as they have been called. This was the key, and it was given to those initiated in the secret meaning of the book. This exclusiveness was adopted to give greater weight to the learned, in the minds of the ignorant masses. If this fact were thoroughly understood by those calling themselves Christians, they never would dare again preach Jesus Christ and him crucified. All the God or gods, after 1,500 years in spirit-life that I have been able to comprehend is universal life, as it is demonstrated in the spirit and mortal flesh. Some may ask "Has the spirit flesh?" I answer, yes—not such flesh as you possess, but such as is suited to their natural condition. It is what you may call Spiritualized flesh. The doctrines of pure Spiritualism are so simple that they can be understood by a child, but the doctrines of priests are naught but terrible errors which lead astray. My name when here was Iamblichus. I lived A. D., 363.

[We take the following account of Iamblichus from Smith's Dictionary of Greek and Roman Biography.—Ed.]

"Iamblichus, a celebrated Neo-Platonic philosopher, was born at Chalcis in Coele-Syria. He was a pupil of Anatolius and Porphyrius. Respecting his life, we know but very little beyond the fact, that he resided in Syria till his death, making every year an excursion to the hot-springs of Gadar. He died in the reign of Constantine the Great, and probably before A. D., 333. He had studied with great zeal the philosophy of Plato and Pythagoras, and was also acquainted with the theology and philosophy of the Chaldeans and Egyptians. The admiration he enjoyed among his contemporaries was so great, that they declared him to be equal to Plato himself, and that the difference of time was the only one existing between them. We cannot join in this admiration, for although he pretended to be a follower of Plato, his Platonism was so much mixed up with notions and doctrines derived from the east, and with those of other Greek philosophers, especially Pythagoras, that it must justly be termed a syncretic philosophy. By means of this philosophy, which was further combined with a great deal of superstition of the time, he endeavored to oppose and check the progress of Christianity. He did not acquiesce in the doctrines of the earlier Neo-Platonists, Porphyrius and Plotinus, who regarded the perception and comprehension of Deity, by means of ecstasies, as the object of all philosophy; but his opinion was, that man could be brought into direct communication with the Deity, through the medium of theurgic rites and ceremonies, whence he attached particular importance to mysteries, initiations, and the like. Iamblichus was the author of a considerable number of works, of which only a few have come down to us."

[Why, we again ask, are so many of the works of the writers of the first four centuries of the Christian era not extant to-day; and, especially, not a single perfect and unmutated work of any of the Pagan—so-called—authors of that most interesting era in the world's history? Let the Roman Catholic priesthood answer that question. Here we have another spirit correcting history. If this communication is correct, Iamblichus did not die in the reign of Constantine, but after the reign and death of Julian. But here we have the amazing statement made that the Eclecticism of Potamon of Alexandria was revived by Ammonius Saccas more than a century later, and that the sacred book of Ammonius was the original of the Christian New Testament. We have the assurance, again, from a spirit who certainly knows whereof he is speaking, that the Sun is the great central object of the Christian theology, the key to which fact has been so carefully concealed by the Christian successors of Ammonius Saccas. Truly, the grave is giving up its secrets, and the light of perfect truth will not be shut out from humanity much longer. We esteem it a privilege to be made instrumental in heralding the dawn of the opening day.—Ed.]

WALTER LOLLARD, (A Heresiarch.)

GOOD DAY, SIR:—

A man may be burned for heresy, and yet they have only killed the body; his spirit still is an ac-

tive agent, and keeps on after his transition, fanning the dissatisfaction that he created as a mortal. I know I ought not to boast of it, but still I cannot help it. I have done more to injure the Catholic faith since I became a spirit than I ever did as a mortal. I despised it, first, for the hypocrisy that was behind it, and second for its persecutions, and third, its intention to keep all knowledge within the pale of the Church. These wrongs made me hate Catholicism. I did not think very wisely, and I hated restraint. I did not advance far in mortal life. I made a few steps in that direction by denying the rightful power of pope and priests to enforce doctrinal points, but, slight as was my heresy, it ended in my death by fire, at Cologne. I want to say—and I do not say it proudly, but in all humility—that never have the Catholics sent a more bitter, vindictive enemy to the spirit life than your humble servant,

WALTER LOLLARD.

[We take the following, regarding Lollard, from the Nouvelle Biographie Générale.—Ed.]

"Walter Lollard, a heresiarch, burned at Cologne, in 1322. Writers are not in accord as to the place of his birth. Some pretend he was originally from England, where he commenced by preaching the doctrines of Wickliff. Others claim he was from Holland. However that may be, it was only towards 1315, that his predictions excited public attention. Accompanied by twelve men chosen to be his disciples, and that he called his apostles, he traversed Germany each year, and gained to himself a great number of persons, among the serfs of Bohemia and Austria particularly. He taught that Satan and the demons unjustly driven from heaven, would be some day re-established there; he recognized only the Holy Scriptures; despised the ceremonies of the church; did not admit the intercession of the saints; and believed that the sacraments were useless. "If baptism," said he, "is a sacrament, a whole bath is also one, and every bath is God." He pretended that the consecrated host embraces only an imaginary God; he ridiculed the mass of the priests and bishops; marriage to him was only sworn prostitution; and he preached resistance to magisterial oppressors as a sacred duty. The greater part of these opinions were borrowed from anterior sects, such as the Manichæans, the Cathares, the Albigenses, and the Vandois. The Inquisition arrested Lollard and condemned him to the stake. He went to his death without repenting, and without fear. But the death of the innovator only gave a much greater extension to his sect. The Lollards spread over France, Flanders, and England, and joined with the Wickliffites, and prepared in the last named country the ruin of the Catholic clergy. Those of Bohemia became the firmest followers of John Huss."

[This spirit's return should teach a lesson to those who would still light the fire of persecution, in the name of religion. Fortunately the growth of public sentiment has made such persecuting torture an impossibility on the earth plane. Not so the Christian bigots who people the lower planes of spirit life. These have the power to do their victims more than mortal harm, and it is to them we say, heed the declarations of Walter Lollard, for you are but defeating your own ends by your insensate persecutions of unoffending media.—Ed.]

SOCINUS.

GOOD DAY, SIR:—I was in my mortal life disliked with deadly hate by popes, bishops and priests. Their general advice was not to go to that infidel to our holy truth, for it will end in sending you to hell. But that mattered not to me. I continued onward in my course. And what was this accursed black deed I committed? I denied the divinity of a ghost God. I could not see how the Holy Ghost or Holy Wind could beget a God. If the prayers of my mortal brethren had been answered, to-day I would have been in one of the hottest hells that could be conjured up, and I would have had to be a salamander to have stood it. But what are the real facts in the spirit life? These fellows who condemned me day after day are asking me to give them a helping hand to pull them out of the slough of despond. The Unitarian, or one God, is the only God that will ever be acknowledged by enlightened people; but when you come to specify what that God is—either as a mortal or a spirit—you are doing that which you know nothing about, for the created can never become as the creator thereof. Now, before I go, a word to our mortal brethren who have gotten that beautiful city—that New Jerusalem—all fixed up ready for their reception, and where they are going to sing psalms and look down upon their simple brethren, in hell. Tell them the real state of affairs in the spirit life will be exactly the reverse of this; and the men they have sent to hell for seeking knowledge have yet to be their saviours in the spirit life; and that the sooner they learn this the better it will be for them. I lived in 1530 and my name was Socinus.

[We take the following sketch of Socinus from McClintock and Strong's Cyclopædia of Ecclesiastical Literature.—Ed.]

"Faustus Socinus, the real founder of the Socinian sect, was the nephew of Lælius Socinus, and was related, through his mother, with the famous race of the Piccolominis. He was born in Sienna, Italy, in 1539, and was orphaned at a tender age. His early training was neglected, and his education irremediably defective. Theological questions engaged his mind while he was yet employed in the study of jurisprudence, on which he had entered, and his conclusions were largely determined by the anti-Roman training he had received, his uncle Lælius acting as his principal instructor. In 1562 the papers of Lælius, then recently deceased, came into the possession of Faustus, and their study confirmed the opinions held by himself so that they became convictions. He was wont to declare that, aside from the Bible, his only instructor had been his uncle Lælius."

"The literary life of Socinus began in 1562 with the publication of a work entitled *Explicatio Prime Partis Primi Capituli Evan. Joannis*—in effect a declaration of anti-trinitarian principles; but twelve years of Christian life in Florence interrupted his activity in this direction. He subsequently devoted four years to the perfecting of his system and the propagating of his views, his residence being Basle; and at this time he wrote two of his most important works: *De Jesu Christo Servatore* and the *De Statu Primi Hominis ante Lapsum*. From Basle he went to Transylvania, and thence, in 1576, to avoid the plague, to Poland, where he spent the remainder of his life. Socinus now undertook the work of unifying and organizing the scattered unitarian elements which existed, especially among the upper class of Polish society;

but his success was not at first encouraging. Anabaptist views prevailed to a degree which prevented his own admission into the Unitarian society at Cracow during four years, because he declined rebaptism as a needless ceremony. He came, however, to be in time regarded as the recognized and principal champion of the sect. But few events belonged to Socinus's private life which claim notice in this place. He left Cracow in 1583 to avoid persecution by the King, Stephen Bathori, and settled in the adjoining village of Pawlikowice, where he married a lady of noble rank, the daughter of Christopher Morsztyn. At the same time he became impoverished through the loss of his Italian properties. He soon returned to Cracow. He was exposed to frequent persecution, now at the hands of a military mob—then through the fanaticism of the students of Cracow, who were incited to their action by Romish priests. They dragged him from a sick bed to the streets, beat him, sacked his house, and burned his books and writings. To avoid his foes he again left Cracow and lived in a neighboring village, Luclawice until he died, in 1604.

[Socinus comes back from spirit-life, to testify that he has not undergone the tortures of hell, for having in his earth-life utterly scouted the theological doctrine of a triune God; and for having sought knowledge without let or hindrance from pope, bishops and priests of the Christian church. Why the date 1530 was given, which was nine years before the biographical date of his birth, we do not know.—Ed.]

Secular Press Confirmations of Spirit Communications Through Alfred James.

A VOICE FROM THE DEAD.—DAVID EDWARDS, FORMERLY OF OCONOMOWOC, COMES BACK FROM SPIRIT LAND AND TELLS HIS EXPERIENCE.

WAUKESHA, Wis., Jan 31, 1881.

Hon. E. Hurlbut:—

DEAR SIR:—In a late number of MIND AND MATTER, a spiritual paper published by J. M. Roberts, 713 Sanson street, Philadelphia, Pa., I clip the enclosed communication purporting to be given by David Edwards, late of Oconomowoc.

"I have not the slightest knowledge of such an individual having lived and died in Oconomowoc, and I am a little curious to ascertain the facts in the case as stated in said communication.

"Will you please, give the public the benefit of his experience in spirit life, whether true or false, if a person of that name was known to have lived and died in your town.

"We are living in an eventful age; human possibilities remain unsolved problems relating both to the present and future life.

"I will not detain you longer, but will patiently wait the outcome of my enquiry.

I am sincerely yours,

A. C. BILLINGS."

DAVID EDWARDS.

GOOD DAY, SIR:—I never would in my mortal life have believed in anything like this, and would have regarded it as the height of folly or else the work of demons or devils. I was a praying man and a good Christian. But this is of very little use to you as a spirit. In fact, I might say that it is useless, because over here there is ample provision made for every spirit to be happy, and it is foolish to wall yourself in with any particular belief, as I see in the case with millions of spirits. The Mahometans have their paradise; the Buddhists their Nivana; the Christians their Jerusalem; and all these people have just as much and no more happiness than they deserve for their ignorance and bigotry, when here in earth life. But outside of these contracted heavens, or hells as you may call them, there is a heaven that has no beginning and no end. Infinite in space. There is where the free spirits—the spirits of true liberals and reformers—enjoy happiness. If I had my mortal life to live over again, and know what I know now—no preaching—no teaching—no phenomena of any kind, but what I would be in favor of giving it free chance; because truth will win and falsehood go down. I want to see the truth of spirit return acknowledged by every one. I have been three years and over, in spirit life, and I passed away at a place in Wisconsin, the name of which I will have to spell, Oconomowoc. My name was, David Edwards.

"Ans.—From his obituary, published in the Free Press, August 11, 1877:

"David Edwards was resident of Oconomowoc, Wis., from 1865 up to the time of his death, which occurred Sunday, August 5, 1877.

"He was born in New Haven, Conn., in 1813. The greater portion of his life was passed in Erie county, Penn., and he was educated in the city of Erie, receiving an academical course. His vocation was farming, which he followed after coming to this place until the time of his death. Mr. Edwards held the positions of Supervisor, Justice of the Peace and Alderman, besides being active in educational matters, and in the M. E. Church. Deceased was one of our useful, straightforward and exemplary citizens, and his departure was a public loss, as well as a sorrow to his many friends. The incidents connected with his death, as will be remembered, were the saddest ever recorded. His widow and daughter are still residents of Oconomowoc.—Wisconsin Free Press.

SPIRITUALISM.—It is seldom we meddle with this subject. Our time is so wholly occupied in looking after the bad and evil spirits of the Democratic party that it is really an interruption to have thrust upon us any other humbug of any name or nature. But there is something of a lull just now. The exposure of the Democratic infamies of the late Presidential canvass has had something of a quieting effect upon the average demagogue of that party, and we may now look a little after other matters alike corrupt and demoralizing.

We had forwarded to us by some special friend a copy of a paper called MIND AND MATTER of the date of January 1, 1881, published at Philadelphia. We found it to be devoted to the advocacy and defense of Spiritualism. A seance is given, Alfred James, medium, and communications are given from Quintus Roscius, who was a Roman actor in the first half of the century before Christ, and also one from saint Anthony, the founder of monasticism, who was born as Coma, Egypt, A. D. 251, and another from Gooroo Govind Singh, a Sikh Patriarch. On this same occasion we have through the medium this communication:

GOOD DAY, SIR:—Well, I'm rather mixed. I

think it is one of your poets who speaks of what occurs when you have shuffled off this mortal coil. Well, I have found out this: I am the same man I was when here in this world. It is some two years since I passed to the spirit life, and yet I have only known I was a spirit for the last two weeks. Everything was so real that in fact I did not know I was dead; and the way I came to know this, was through a little boy, Sammy. "Why," he said, "Grandfather, you're dreaming." "Well," says I, "it's a pretty long dream." But he showed me that I was fenced in with certain opinions that I had when I went over to the other side thinking about. I thought what a poor time I would have in that city with the golden streets and harps. Now this little boy possessed the secret that made me free. It was simply this: to get up and do for yourself, instead of waiting for others to do for you. That is the secret of spirit happiness. It is not faith, nor belief, nor any particular doctrines that will help you; but a resolve to work for happiness, that will alone avail. I was an old man; I saw eighty and nine years of mortal life, and went to the spirit world ripe in years, but ignorant of the truth; and this is for the benefit of all who may read it. My name was Chauncey Stoddard, Peru, Clinton Co., N. Y.

The curiosity of the thing is how this was done. Did the medium know Chauncey Stoddard, and do any of the relatives of Chauncey Stoddard know the medium, Alfred James? And if not, who could possibly be "in the ring," so that this communication could be procured. We leave it as we find it in the MIND AND MATTER.—The Essex Co. Republican, Keeseville, N. Y.

[We assure the Essex County Republican that Alfred James never heard of Chauncey Stoddard until he read the communication in MIND AND MATTER. Now, will that journal please state whether Chauncey Stoddard ever lived in Peru, N. Y. or not. It appears to have been the truth, or the Essex County Republican would not have noticed it. Now, why don't you tell us all that you know of Chauncey Stoddard's earthly career, and compare the events of that life with the communication and tell your readers the result? Be honest and dare to tell the truth at all times, even if it does offend some of your more bigoted subscribers.—Ed.]

Obituary.

Passed to the higher life, on Wednesday, 16th inst., Mrs. Eliza Lloyd, wife of Thomas F. Lloyd, of Newfield, N. J., in the 68th year of her age.

Deceased was an old and ardent Spiritualist and a medium, although of a peculiarly retiring and unobtrusive disposition. We sincerely sympathize with Bro. Lloyd in his bereavement in the loss of so kind, faithful and congenial a companion, although we are assured that he will and does fully realize that she is not lost to him, but will be ever present to his inner sight and with him in all his daily walks. Mrs. Dr. Jennings of Vineland was present at the funeral obsequies and delivered an eloquent and feeling tribute to the memory of her departed friend and co-worker in the spiritual vineyard. Mrs. Lloyd's disease was pneumonia, but although her sufferings had lately been severe, we are informed that her passing away was quiet and painless, as though falling asleep.

Passed to the higher life on the 4th inst., by consumption, Mrs. Elizabeth Susan Keyser, wife of Thomas D. Keyser, who, with one daughter, is left to mourn the absence of her physical form. She was born in Page County, Virginia. She was a loving wife and mother, a good medium, and a true friend. She was ready and glad to make the change. By her dying request, the services at the grave consisted of appropriate singing. With remarks by the undersigned.

D. BYRNE,
Columbia, California.

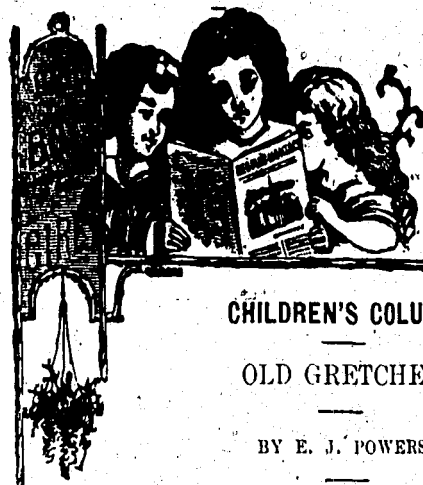
ALFRED JAMES'S APPEAL.

TO SPIRITUALISTS GENERALLY:—On behalf of Mr. Alfred James, through whom the communications have been given, that we have been publishing weekly for the past two years and four months, we beg leave to state his situation to you. Mr. James is naturally anything but a rugged and hearty man. His health never perfect, has been greatly impaired, in part by reason of his mediumship, and still more by the great privations to which he has been subjected on account of his cruel persecutions at the hands of Wm. R. Tice and his sympathizers, aiders and abettors. The gross and cruel falsehoods circulated to his prejudice as a medium, have driven business from him to such an extent: as to compel him to live in the most stinted manner. His principal resource for the sustenance of himself and wife has been what he has derived from our employment which has been necessarily less than one half of what he needs to make him even passably comfortable. We have hesitated to make this appeal on his behalf until we can no longer do so. He is now put to great expense to meet the legal proceedings which are necessary for his protection and vindication, and is as worthy of help from the friends of truth as the most worthy laborer in the vineyard of Spiritualism. It is true we may be misunderstood in making this appeal in behalf of one who is so fully identified with the success of MIND AND MATTER, and that we may be regarded as being animated by a selfish motive, but when duty demands it we are willing to risk being misunderstood. Friends, we assure you there are few such media instruments for imparting spiritual knowledge as Alfred James, and none whose integrity as a man and medium transcend his.

Contributions for his benefit may be remitted to ourself, and all amounts will be acknowledged publicly in this paper, or receipted for privately as preferred by the donors.

J. M. ROBERTS,
Editor of MIND AND MATTER.

Don't forget Mrs. James A. Bliss' benefit seance on Friday evening, Feb. 25.



CHILDREN'S COLUMN.

OLD GRETCHEN.

BY E. J. POWERS.

"Shoot the old woman?"
"Horrid old creature!"
"My! what a face!"
"Look at the dress! The idea of anyone wearing such a dress!"

"H-u-s-h!" whispered little Eva Saunders to her more thoughtless companions; "she will hear you."

"Hanged if I care!" exclaimed the first speaker, Eva's brother Will, who did not want the other children to think that his sister could "boss" him.

"Nor I, either," said Harry Moore.

"It is true, anyway," said it, Nettie?" asked Fannie Hill.

"Of course; she's nobody but a poor, old, ugly woman," replied Nettie Bush.

"Please, please," pleaded Eva, as a stout, old German woman with a basket of vegetables on her arm, approached the group.

"Hurrah for the vegetables!" shouted Will, as the woman was passing.

"And the pepper-sass!" echoed Harry, spying a bottle in her hand.

"And the great, broad shoes!" sneered Fannie.

"And the big apron!" laughed Nettie.

Eva said not a word; she only made a nice, polite bow to the woman, as she passed, who, in return, smiled sweetly at the little girl.

"You all ought to be ashamed of yourselves," said the indignant little Eva, after the woman had passed out of hearing. "Will Saunders, I'm ashamed of you."

"Now preach, will you? If you want to do that, why, you'll have to find some other boy—that's all," and Will started off on a run. He was ashamed of himself, and took this method of getting away before the others could find it out.

"Who is the old woman?" asked Harry, a real kind-hearted but thoughtless boy of ten.

"Why, she is old Gretchen. She has a garden about two miles from here, does all the work herself, lives alone in a little mite of a house, raises vegetables, flowers and fruits, and sells them."

"She really is, then, a smart woman!" said Harry, in a tone of surprise.

"Of course she is," answered Eva.

"Does she work out-doors?" asked Nettie.

"Yes; she does nearly all the work herself."

"Then that's the reason she wears such horrid dress and shoes, I suppose," said Fannie.

"Yes; and perhaps that's the reason that her face is so brown and wrinkled," added Nettie.

"Well, I wish I'd known this before she passed," said Harry. "I'm sorry I made fun of her."

"Oh, pshaw!" exclaimed Will, who, having returned, had listened to all the children's remarks. "It doesn't do any harm to have a little fun."

"Will Saunders!" exclaimed Eva.

"Shame! shame! Will!" shouted the other girls; and Will started off again, this time with all the children after him.

It was a beautiful day late in winter, and no one could have been happier than the five lively children playing out in the bright sunshine.

After much chasing, Will was finally caught and his face thoroughly rubbed with snow, till he was glad to beg for mercy, confess that he had been naughty, and promise to treat old Gretchen with respect next time he saw her.

The next week, when old Gretchen was passing the same place where she had seen the children, she looked about her and at first saw no one; then, as she glanced across the street, she spied a little girl standing at the gate, her face covered with both hands.

"Is little Eva in trouble?" said old Gretchen to herself; "I'll go and see."

"What is it, Eva?" said the woman, throwing an arm kindly around the child.

"Oh, dear old Gretchen, is it you?" said Eva, looking up through her tears, and then she began to sob again.

"Tell me all about it," and old Gretchen's arm drew the little girl more closely to her.

"Oh!—oh!—oh!—Will—has—got—the—small-pox, and our boarding-house lady says we'll have to leave; the health-doctor says that Will must go to the hospital; papa's away in South America, and mamma is crying all the time. What shall we do?"

"There, there, don't worry, little one," said kind-hearted old Gretchen; "we'll see, Small-pox can be cured; I had it years ago in Germany. Tell your mother I want to see her."

The next moment old Gretchen and Mrs. Saunders were talking together, and soon old Gretchen turned and walked back rapidly to her own little house which as Eva had said was about two miles outside the city.

Old Gretchen entered her house. It had two small rooms in which there were only a table, a bed, three chairs, a cupboard and a stove. She sat down a moment and thought; then she arose, went to a corner and from under a pile of seed-packages she drew a stocking partly filled with money. She seated herself again and counted the money.

"Yes, yes," she exclaimed as she put the last shining silver piece back into the stocking; "I've got enough to last a year. It won't make any difference if I don't sell the vegetables. A fine thing it is to have a home of one's own in these times," she continued, looking about with an air of perfect satisfaction.

That night when the city was all still, a carriage was drawn up before the house in which Mrs. Saunders and her two children boarded; and a half-hour later the same carriage stopped at old Gretchen's little house. Old Gretchen opened the door, and soon the driver entered bearing in his arms poor, sick Will, followed by Mrs. Saunders and Eva.

Weeks passed. Will was soon better; then Eva was sick, and after her the mother; but good, kind old Gretchen watched and nursed them faithfully day and night, and at last they were restored to health.

It was when Will was getting well, and his mother and sister were the sickest, that the boy saw how kind and gentle was their faithful nurse;

and going to her with tears in his eyes one day, he threw his arms around her neck saying:

"Can you ever forgive me?"

"For what, dear?" said old Gretchen in a low voice.

"For making fun of you," said the boy humbly.

"Never think of that again, my dear boy," replied the kind-hearted woman; "unless," she added after a pause, "it is when you see some other ugly old woman passing."

When Mr. Saunders returned from South America, and heard how old Gretchen had taken care of his family through their sickness, he had her little old house pulled down and burned, and a pretty, neat cottage built in its place. Mrs. Saunders and Eva bought furniture, and had everything arranged real nice inside. Then Mr. Saunders sent Will to old Gretchen with a check for five hundred dollars, to pay for her loss, in not being able to make a garden that year!

About three months after the first scene of this story, the same children met again. Harry, Nettie and Fanny rushed forward to meet Will and Eva, as those fairly rescued from death. After they had chatted quite awhile Will proposed that they should all go out and see old Gretchen's new house. The children were delighted with the idea, and starting with their usual quick pace they arrived there just in time for dinner.

Old Gretchen not only gave the children a hearty welcome, but she gave them a hearty dinner also, the desert being a heaping saucer of her very best strawberries for each child.

Not one of the children as they passed out of old Gretchen's house that afternoon, thought of the woman's odd dress, her big shoes or her weather-beaten, wrinkled face; for now they understood the kind, loving spirit that prompted her to good and generous deeds and they really believed that she was nothing less than an angel, and they loved her next best to their own dear mamma.

BLACKFOOT'S WORK.

SPLENDID FOR DEVELOPMENT.

Houston, Texas, Feb. 10th, 33.

Brother Bliss:—Enclosed find \$1.00 for one sheet of Blackfoot's magnetized paper each week, for twelve weeks, for I think it is splendid for development.

Yours truly,

F. A. STAASHEN.

IMPROVES THE HEARING.

Shalersville, Ohio, Feb. 14th, 81.

Dear Sir:—I received and am using the magnetized paper, and think it is improving my hearing very much. Send me two sheets more.

Yours,

SILAS CROCKER.

TRUSTS THE PAPER WHERE SHE WOULD NOT A PHYSICIAN.

Butler, Butler Co., Feb. 8th, 1881.

Mr. Bliss:—We can't get along without the paper. I trust it as I would not a physician. It takes time to cure these old chronic diseases. Please find enclosed thirty cents (30c.) for paper, and oblige

Mrs. H. D. PUTNAM.

SCPTICS MUST BE CONVINCED.

Waldron, Mich., Feb. 9th, 1881.

Dear Sir:—Enclosed are six 3 ct. stamps, for which, send magnetized paper. I am no believer in Spiritualism, but the paper is wonderful.

CLARK CARLY.

WONDERFUL.

Fairhaven, Mass., Feb. 1st, 1881.

Dear Sir:—Will you please send me three more sheets of your magnetized paper? It is really wonderful what good your paper has done for me. I must have more. I hope Blackfoot will come with it to help me. I am now in Fairhaven for a few weeks. Will you please send it as soon as you possibly can, and oblige yours,

Mrs. S. A. Mansfield.

CANNOT LIVE WITHOUT THE MAGNETIZED PAPER.

Salt Lake City, Utah, Feb. 4th, 1881.

Mr. J. A. Bliss:—Blackfoot's medicated papers are splendid. I have received great benefit while wearing them. I have not had any for two weeks. I cannot go without them, at present. I am not as well since I had none to use. Please send me one dollar's worth more magnetized papers as soon as possible. Enclosed, \$1. Respectfully, your friend,

Mrs. R. W. BENNOW.

"BLACKFOOT THE BEST M. D. I EVER HAD EXPERIENCE WITH."

Oakland, Cal., Feb. 2nd, 1881.

Bro. Bliss:—Enclose find forty cents for which send me Blackfoot's magnetized paper for one month. Since using the last I have had better health than I have enjoyed before for fifteen years until the last two weeks. I am suffering from a bilious attack and some bronchial trouble. Blackfoot is the best M. D. I have had any experience with. I thank him a thousand times for what he has done for me.

Mrs. P. W. CLEM,

457 Durant street.

A MISSIONARY AT WORK.

Niantic, Conn., Feb. 15th, '81.

My Dear Sir:—Please send one dollar's worth of Blackfoot's magnetized papers, I find it is doing much good; not only to myself but to others. I have supplied two others with the paper and it has helped both of them and there are two more who want it, so I do not wish to be without it for I think it will do more good than medicine. God bless yourself and wife for the good you are doing and may you be long spared to be a blessing to humanity.

SARAH A. MINER.

ANOTHER MISSIONARY AT WORK.

New London, Conn., Feb. 18th, 1881.

Sir:—I received the papers last night, and hasten to send for more. I also received the little books you sent me. I distributed them, so they may do some good. The papers are called for faster than I can get them, so I can hardly get a chance to keep one myself. I now want one for sore throat. I have had a pain in the back of my neck for a number of years, and the magnetized papers have almost cured it. I have faith in their efficacy and power to help.

Yours with respect, Mrs. HENRY HAGAN.

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DR. J. M. PEEBLES ON "CHRISTIAN SPIRITUALISM."

In the last issue of the *R.-P. Journal*, under the title "Christian Spiritualism—Hudson Tuttle on the Way," Dr. Peebles makes a parade of the *superior* claims of himself and other Christian bigots to be considered *par excellence*, the only true exponents of Modern Spiritualism. As to the personal issues between Dr. Peebles and Mr. Tuttle, we care nothing, as they are of no earthly consequence to any person but themselves. They both, in that spirit of self-righteousness that has become the great hindrance to the growth of Spiritualism, have sought to make themselves respectively the central figure in the Spiritual movement, now so baffled and perplexed by the selfish schemes of inimical spirit influences. Each of them is a medium, and each is being used to divide those who should be united in the defence and advancement of the cause that they are made to pervert in order that they may gain prominence thereby. It is this effect of their mutual jealousy that concerns us and the cause we are defending. So long as any considerable number of Spiritualists pin their faith to the skirts of these selfish and ambitious men, it will be necessary to lay bare the work in which they are respectively engaged. That work, on the part of Dr. Peebles, is to subordinate the truth, as it is in Modern Spiritualism, to the effete superstition known as Christianity. On the other hand, Hudson Tuttle's part of the work of obstruction is to subordinate Spiritualism to soulless Materialism. The one is as deadly hostile to the truth as the other. With this general introduction to our subject, we will proceed to analyze some of Dr. Peebles's assumptions. Defining what he means by "Christian Spiritualism," he says:

"I mean, by 'Christian Spiritualism,' a Spiritualism truly enlightened, rational and consecrated—a Spiritualism whose phenomena and philosophy are rather from the heavens than from the hells."

If that means anything, it means this, and nothing else: That everything in Spiritualism that does not square with Dr. Peebles' notions of what is "enlightened, rational and consecrated," and which he, in his self-righteous egotism, regards as coming from heaven, comes from hell. What his idea of heaven and hell may be, he does not tell us. It is well for him that he does not; for it would be found that his *heaven* is not very high nor his *hell* very low. If we try Dr. Peebles' ideas about those localities or conditions of existence by his life practices, we can only say we would prefer to enjoy his *hell* to his *heaven*. But what does Dr. Peebles mean when he talks about a "consecrated" Spiritualism? What is it? Who consecrated it? When was it consecrated? Where was it consecrated? Why was it consecrated? We know of no such Spiritualism as "Consecrated Spiritualism," and as "Christian Spiritualism" has no more existence than "Consecrated Spiritualism," the former has no existence at all. You have called it, Dr. Peebles, and there let the matter rest, if you know when you are well off.

Says Dr. P.:

"Neither Mr. Tuttle nor any one else, so far as I am informed, has objected to my definitions." Well, Dr. Peebles, if you will give a definition of something, instead of nothing, as you have done, you will, perhaps, find some one who will object. Until then you are hardly insane enough to expect any person to make so uncalled-for an objection. You have confessed that "Christian Spiritualism" has no existence, and then proceed to discuss the claims and merits of this nothing. That is a pastime that you can hereafter enjoy at your leisure. It would be unkind to deprive you of it.

But now we come to something in Dr. Peebles' attempt to stab Spiritualism with the dagger of

Christianity, which makes it necessary to strike him down. A more malignant and deadly assault upon that only hope of Truth, Freedom and Knowledge, was never made, than is contained in the following paragraphs from the pen of Dr. Peebles. He says :

"When Brother Tuttle was so eloquently dilating upon 'dead prophets,' 'dead sages,' 'dead issues,' 'dead creeds,' 'dead churches,' etc., why did he not continue the dead-march wail? telling of a dead National Convention of Spiritualists—dead State Associations of Spiritualists—dead Societies of Spiritualists—dead conferences of Spiritualists—dead Progressive Lyceums; and then, like a skillful master-builder, suggest some new force, some mighty resurrective power that should vitalize and galvanize them into life? Physicians who point to cancers and ulcers and the 'dead,' and then pass on, are the sorriest sort of benefactors."

"Among the principal causes of this chilly indifference, this death stupor that has settled down upon our organic work, may be numbered the atheistic and anti-christian—the agnostic and iconoclastic teachings that have been thundered from our platforms. It seems to me a very poor way to build up Spiritualism to ignore God, deny the existence of Jesus Christ, spurn the New Testament, mock at prayer, sneer at religion and promiscuously hurl the prejudicial javelins of our own forging at the numerous churches that dot our land. The mob is destructive and iconoclastic; the Church of Christ constructive, fraternal, benevolent.

"Spiritualists need deeper convictions of duty and a diviner baptism from the heavens. They need, too, more enthusiasm, more devotion, more prayer, more religion, more charity (we should say so!), more spiritual culture, more self-sacrifice and more earnest, generous, co-operative toil. Ishmael should subside and the Prince of Peace come to the front. Much of our Spiritualism needs Spiritualizing, and when it becomes thoroughly spiritualized, it becomes Christian in the true and legitimate sense of the word."

This is the way Dr. Peebles advocates the Cause of Modern Spiritualism, which would never have had a beginning, if such narrow-minded bigotry as himself could have prevented it. What right had he to fasten himself upon a cause that he now contemns. Why does he not return to the wallow of superstition and falsehood from which he came, and leave truth untrammelled to reach the eyes and hearts of those who have been cursed by the priestly devices and deceptions which he was once the open advocate of? If Spiritualists should tolerate such men, as worthy to represent Spiritualism, then has a sorry day been reached for humanity. We cannot believe that this will be the case, and hence, shall work on hopefully, as we have begun, unmasking the insidious schemes of the spirit enemies of truth, without regard to the persons whom we may have to strike down to reach them.

That Spiritualism has been impeded, if not arrested, is sadly too true; but who is to blame for that? Have not the Peebleses, the Buchanans, the Leyces, the Hyzers, the Crowells, the Kiddles, the Watsons, and the Taylors, on the one hand; and the Tuttlés, the Wilsons, the Bundy's, the Howes, the Stebbinses, the Kings, on the other hand, had the public ear for the past fifteen or twenty years? and have they not been "cheek by jowl" with each other, in their mutual claim to represent a cause that could only be properly represented by the world of spirits? Why then the existing outcome of all their efforts? Plainly, because they have been obstructionists and not helpers of spiritualism. Had they been one-half as much concerned to advance Spiritualism as they were to exalt and advance themselves, things would not be in the shape they are, so far as Spiritualism is concerned. It is no fault of Truth that she must endure the crushing weight of human selfishness; it is natural that she should have to do so, in the present perverted condition of things. Dr. Peebles would have Truth, as demonstrated by the phenomenal facts of Spiritualism, to kneel at the feet of Error, as it is made manifest by the whole fruitage of Christianity; Hudson Tuttle would have the former lie down and mate with dead and inane Materialism, with death to follow as the inevitable result. Ye powers, that have, by your blessed efforts, given Modern Spiritualism to a priest ridden and scoffing world, forgive these poor unscrupulous instruments of the enemies of your grand and noble work, for they know not what they do. Oh! press on with ever increasing momentum; and sweep the fell influences that are opposing you, into the effluent sunlight of truth.

It is just such Spiritualism as that represented by Dr. Peebles and Mr. Tuttle, that have almost justified such Christian comments on Spiritualism as the following, clipped from the *Methodist Episcopal Visitor*, of Clinton, Iowa, for January, 1881. The Editor, S. W. Ingham (Reverend so-called), says:

"We find the following in the recent issue of the *Herald*, setting forth the claims that a certain Spiritualist lecturer (Mrs. Ophelia Samuels) made, in behalf of Spiritualism, in an address recently delivered in our city, viz: that 'Spiritualism had opened to science five new pages—one on acoustics, or the production of sounds, raps, without the visible contact of matter; one on optics, or clairvoyant vision; one on physiology, as illustrated by the ability of a trance medium to speak fluently in strange or unknown tongues, without previous preparation; one on force, or motion, as evidenced by the suspension of bodies in mid-air; and one, on psychometry, or the power of mental control, mind reading, and other phases of inter-mental influences.'

"Now to put it mildly, this claim is brazenly made out of whole cloth. Not one of the phenomena referred to are, or ever have been, peculiar to or discovered by Spiritualism. Jugglers and sleight of hand men, have long known all that there is of mid-air suspension.

"The rapping phenomenon was not discovered by Spiritualists, but as a mysterious phenomenon.

was used by them. Raps are as readily produced by expositors of, as by believers in, Spiritism, as is also true of table-tipping and the mysterious moving of heavy bodies. Any mesmerist can give directions for inducing the trance state with all the clairvoyant phenomena of writing, speech) song." (Very laughable clairvoyant phenomena, truly.) "Spiritualism is all borrowed every bit of it." (If that were true it would be in the same fix as Christianity.) "Its theories of the future are all borrowed, partly from Christianity and partly from paganism. It borrows its phenomena in part from jugglers and in part from mesmerism. It borrows its theories of worship in part from the Christian system, and, as in its public prayers to Satan, in part from the devil worshippers of Africa. Finally, it borrows from brothel keepers, pimps and prostitutes, its theories and teachings concerning the family, and the indulgence of the vilest passions and propensities of corrupt humanity. Mixing all this mass of phenomena, mystery and impurity, in a compound viler than the hell broth of the witches in Macbeth; it assumes an air of sanctity, and in the name of goodness, holds honest men and women until it can thoroughly permeate them with its corruption, and seal them to moral badness. We know this is a fearful indictment, but, it is a fearful rottenness, and if touched at all, its innate corruption should be brought to light."

Such is the *Christian* view of Modern Spiritualism. There is not a professing sectarian Christian, having any standing among professing Orthodox Christians, who would not say that that representation of Spiritualism was just and deserved. Can we blame them, in view of the efforts of Dr. Peebles, Hudson Tuttle, Dr. Buchanan, John C. Bundy and their followers, to give the cause on which they have fastened themselves as barnacles to a noble ship, which is freighted with the hopes of humanity, as bad a name as possible. Have they not, in season and out of season, labored to show how corrupt, irreligious, impure, diabolical and demoralizing Spiritualism, has been and is; because, forsooth it will not allow them to ride it to death. What Spiritualism needs, and what it will enforce, is, that hypocritical professors of friendship for it shall cease to misrepresent it, and cease to slander and belie its true and faithful friends. Self-Frighteous hypocrites, cease to disgrace Spiritualism by your association with it. You are none of you so pure, so enlightened, so consecrated, or so near the heavens, as you foolishly imagine yourselves to be; and we assure you that not one of you will ever get high enough to look down upon any virtuous or honest man, however free from self-righteousness he may be. Not one of you have any claim whatever to speak for Spiritualism, any more than the *Reverend* Christian, whose animadversions we have put in juxtaposition with those of Dr. Peebles. Be decent and show your consistency, Dr. P., by taking yourself out of such wickedness and corruption as you pretend to see in Spiritualism. We do not hesitate to say to Dr. Peebles, that he has, as a professed and representative Spiritualist, done more to give a shadow of an excuse for the vile slanders of his *Reverend* Methodist co-slanderer than all other prominent Spiritualists put together, not excepting the much abused Victoria C. Woodhull. It does not lie in the mouth of Dr. Peebles to pose as a Christian purist. No Spiritualist that we ever heard of has "*ignored God*," if by the term God, Dr. P. means the Infinite Spirit that governs the universe. That is the very bed-rock on which Modern Spiritualism rests—the universal spirit. If by God, Dr. P. means the Jewish Jehovah, or the Christian Jesus, no Spiritualist believes any such sanctified nonsense. Christians, anti-Spiritualists, believe that, and Dr. Peebles admits he is one of that class of Spiritualists. For that reason we hold that consistency should take him back into the Christian church.

Dr. Peebles says, "It is a very poor way to build up Spiritualism to deny the existence of Jesus Christ," to which, we reply—it is a very poor way to build up truth by insisting on his existence. Spiritualism can only be built up to stand, if based on truth, and for that reason it cannot be built upon a myth, such as is the Christian symbolic personation of the sun; or upon the string of fables ordained as infallible truth, by a council of ignorant, tyrannical and bigoted Christian bishops, and called the New Testament. Dr. Peebles may call this a "sneer at religion," but we assure him it is no such thing. There is no religion in insisting on the existence of Jesus, nor in believing in or treating the New Testament as it is called, as a sacred book. That is impious superstition and not religion. So far as we are informed, we do not think that Spiritualists have any hostility "to the churches that dot the land." They very properly regard them of no more consequence than the value of the materials of which they are built. They are of no more account than the stone images and temples of so-called pagan countries. If those who feel like worshipping such structures think they have any other value, to them, it is their right to think so, and no consistent Spiritualist would desire to interfere with that right. No true Spiritualist can worship any such materialistic trash. But what does Dr. Peebles mean when he says: "The mob is destructive and iconoclastic; the Church of Christ, constructive, fraternal and benevolent." Who does this supercilious Christian call "the mob"? Who does he call the "Church of Christ?" If Dr. Peebles is a proper representation of *that church*, as he claims to be, we say we pity *that church*. It is the sorriest church that was ever set up. We venture to say if *that church* grows in numbers, it will have to be recruited in the insane hospitals of the world. There is no room for *that "Church of Christ"* in Christendom, as

Dr. Peebles will surely find. If these contemners of the only Spiritualism that mankind has ever known anything about, want Christianity, who will object to it? No true Spiritualist will. But what every true Spiritualist does object to, and will to the last, is the avowed attempt of Dr. Peebles to fasten it to the dead carcass of an effete superstition.

In writing thus candidly and frankly in regard to the acts and teachings of Dr. Peebles, we do not lose sight of the fact that he is a medium, and that he has in some respects been overcome by spirit influences that have led him into fearful perils. We see in these Christian promptings the tracks of the same insidious foes of truth. Awake! Dr. Peebles, for you are surrounded by spirit enemies.

Before the marplots who are seeking to dominate the Spiritual movement, began their present insensate efforts to reform and purify truth, a steady progress was made, and the dry bones of religious superstition were made to shake and rattle as if falling to pieces. Alarmed at the prospective wreck and ruin of the old skeleton that had so long terrorized thoughtless and credulous humanity, bigoted spirits swarmed about every person who was foremost in the work of demolition, and exerted all their psychological power and influence upon them to arrest their course. In this way, almost every prominent medium and advocate of Spiritualism, has unconsciously been led to subserve the purposes of these insidious spirit bigots, by allowing themselves to be diverted from the work they had in hand to contend among themselves, because they differed as to the best method of escaping the crash that would come, if they persisted in hammering away at the old cadaver. Friends, don't get frightened. There is nothing to be afraid of. Direct all your blows at the brainless skull, and it will topple over and fall away from you a heap of harmless rubbish. All the danger there could be, in any event, would grow out of the folly of pecking at the feet, instead of thundering your blows upon the head of the skeleton of superstition.

Spiritualists, let your motto be "Truth, the whole truth, and nothing but the truth." He who fears the truth is the foe of truth. Truth never yet harmed mortal man. Error has ever caused him misery and unhappiness. Let Truth, pure unadulterated Truth, be the object of your aspirations. Do not fear that you can have too much of it. Let her, in all her naked and adorable charms, be the object of your worship and the genius of your inspirations. Her temple is the universe; her ministers the wise, the pure, the good in spirit-life. At her shrine let us worship and at no other; at her fountains drink deep of the true water of life.

STILL SEEKING DIVISION AND DISCORD.

Hudson Tuttle in the *R.-P. Journal* of February 19th, in an editorial, says:

"It is well-known to all who have any acquaintance with Spiritualism, that it has its two pretty well-defined parties, the party of scientific and critical adherence to evidence, and the party of dreamy and morbid prostration of the intellect, before the uncontrollable vagaries of the imagination. The former are laboring to widen the area of demonstrable knowledge, so that it shall include for all men the proof, that there is no death, and shall rescue all from being terrorized and imposed upon by their fellow-beings in this life, by any false assumptions of the necessity of obeying A, B, or C in order to be happy in the life beyond. The latter would like to substitute their own assumptions for those of the church; their own oracles for biblical inspiration; their own seership for the critical spirit; their own fancies for actual knowledge. It is the old conflict between science and assumption."

Mr. Tuttle, in that manner, introduces a labored attempt to place Mrs. Cora L. V. Richmond and Epes Sargent and the friends of each of them, in antagonism to each other. We ask all "who have any acquaintance with Spiritualism," whether it has two pretty well-defined parties in it? Or whether it is divided at all? Spiritualism is and must remain a unit and simply because it is true. That which is true admits of no division. Truth cannot assimilate with error, and hence, if Spiritualism is true, as we know it to be, it can comprise but one party of its friends. All who are not of that party, are not Spiritualists, but either openly or secretly opposed to it. This is being made more and more apparent, with every attempt of the *R.-P. Journal* to create division and discord among those who should unitedly adhere to and support Spiritualism. All who are engaged in that work of dividing, have no place in Spiritualism—their place is outside of it. Having gone as far as possible to create dissension among Spiritualists on party grounds, the *Journal* sets out to create still further dissension, by attempting to divide Spiritualists into rival schools; thus seeking to arrest the spread of spiritual truth. It says:

"Epes Sargent stood among the chiefs of the scientific school of Spiritualism. Mrs. Cora L. V. Richmond antagonized him pointedly. He was engaged in purifying the atmosphere, by pointing out the distinctions between the modes of thought which make us wise, and those which tend toward mental lunacy in a few, and moral malaria in the many. She made it her mission to spread the malaria, which he was seeking to disperse; to undermine the reason which he was aiming to clear; to confuse the moral sense, whose absence to him was poisonous; and to deprave to the level of Foudou incantation, or Obi worship of the African sorcerer, a system of beliefs and facts, which in the clear range of Epes Sargent's mind, deserved to be treated with the investigative skill of Newton, and the calm, deep, breadth of Plato. Sargent had been testing pretences, critically, all his life, in order that out of the river of scholar-

ship, observation and experience, he might sift some pure gold of truth, with which to enrich mankind. The *Richmond* had been running like a soda-water fountain, for all who could raise the ten cents a glass, and who were ready to mistake the froth of carbonic acid for the divine elixir of a higher life."

Spiritualists, what do you think of the head that could conceive, the hand that could write, and the journalist who could publish that brutally uncourteous and heartlessly untruthful assault upon Mrs. Richmond and the Spiritualists who justly regard her as one of those most remarkable and gifted medial instruments that have adorned the medial galaxy of Modern Spiritualism? Did not Hudson Tuttle know when he penned that most disgraceful string of falsehoods in relation to Mrs. Richmond, that the thoughts and words that are uttered by her, when on the public rostrum, are not her own; and that, even if they would bear the prejudiced construction which he has untruthfully placed upon them, Mrs. Richmond could not in any rational sense be made responsible for them? When or how did Mrs. Richmond make "it her mission to spread malaria? When and how did Mrs. Richmond make it her mission" to undermine reason? When and how did Mrs. Richmond make it her mission "to deprave to the level of the Voodoo incantation or Obi worship of the African sorceress, a system of beliefs and facts?" Hudson Tuttle, answer those questions, if you can, or stand branded as a lying slanderer of an unoffending lady medium. From Col. John C. Bundy nothing better could be expected than that he would, with the zest of a hyena, revel in such a feast of Bundyite and Tuttleite nastiness. In contrast with the unmanly cowardice manifested by Messrs. Tuttle and Bundy towards a defenceless lady, is their bold and supercilious ridicule of those who have felt it well to hear and patronize the mediumistic discourses of Mrs. Richmond. As these number nine-tenths of the Spiritualists in America and England, it should suffice to make short work of this kind of journalistic insolence. If those who claim to be Spiritualists do not regard such conduct as placing those men outside the lines of Spiritualism, it is nonsensical to pretend that it has any defined lines.

To show the venomous malignity of these deadly foes of truth, towards Spiritualism, to which they have attached themselves as barnacles, to bore it through and sink it, we will quote them further:

"A few weeks before his death, Epes Sargent issued the most thoughtful book yet published on Spirit phenomena; the book best calculated to rescue the scientific evidences of immortal life, from being crushed into the mire by the overwhelming and discreditable load of camel-swallowing impostures."

Spiritualists, are the men who speak of Modern Spiritualism, as "the overwhelming and discreditable load of camel-swallowing impostures," the friends of that cause? We say, no. They are the deadly enemies of that, about which, they publish such unfounded slanders. That is a more sweeping and vile calumny, than any Christian or Materialistic enemy of Spiritualism, ever published against it. If Spiritualism is what Messrs. Tuttle and Bundy represent it to be, it is unworthy of the toleration or countenance of any sensible or decency loving person, and no "thoughtful book," written by Epes Sargent or any other person can save it from merited oblivion. Where is the "Editor-at-Large," or the scribe of "Brittan's secular press bureau," that he does not deal with these editors of the *Journal*, and answer their false accusations? That paper is as much outside of Spiritualism as is the Methodist publication which we quote from, in another column. If Dr. Brittan is too fearful of consequences to do his duty in the premises, why does not the once faithful Spiritualist, Luther Colby, through the columns of the dosing old *Banner of Light*, make himself heard? Wake up, Bro. Colby, the powers of darkness are seeking to undermine the foundation of the temple of truth. We have thrown the light of our bull's eye lantern upon them, but we need your help to stop their infernal work. Lend us a hand. If you will not—then stay where you are and doze on until the end. We will, alone, make it hot work for them.

Hudson Tuttle then proceeds to say:

"In his (Sargent's) fifth chapter, he shows that the materialists from without, are actively aided in their assaults upon Spiritualism as a branch of scientific investigation, by the advocates and practitioners of intellectual debauchery within. Both classes unite in asserting that Spiritualism cannot be scientific. In their hands this is true."

Say you so, most sapient Mr. Tuttle? Pray, in whose hands then can it be scientific? Spiritualism does not depend upon the hands it is in, for its essential characteristics. It is what it is, without regard to what Epes Sargent, or Hudson Tuttle, or John C. Bundy, or any other person, whether Materialist, Scientist, Bundyist, Tuttleist or Spiritualist, may think or say it is. Spiritualism is what the natural laws under which it exists require it to be. Spiritualism can never be brought or confined within the limits of any mundane branch of science. This is admitted by the learned scientist, Prof. Zoellner, who finding nothing in the vocabulary of mundane science to designate the underlying laws and inconceivable agencies which give rise to spiritual phenomena, was compelled to designate them under the general title of "Transcendental Physics." Spiritual phenomena are thus recognized by Prof. Zoellner to be without, above, and beyond the field of terrestrial physics,

and not within the range of mortal explanation. Could, then, anything be more absurd either on the part of Mr. Sargent or Hudson Tuttle, than to talk about a scientific basis for that which transcends all scientific methods of treatment. Spiritualism does not rest on science but on facts that transcend all terrestrial facts, capable of a scientific solution.

We cannot but think that Mr. Tuttle has misrepresented Epes Sargent when he says the latter claims that there are "advocates and practisers of intellectual debauchery" among Spiritualists. For him to have done so was to place himself side by side with Messrs. Tuttle and Bundy as a defamer of Spiritualists. If Mr. Sargent wrote anything like what is attributed to him by Mr. Tuttle, in relation to Mrs. Richmond and the lectures or discussions delivered through her, one of two things is very clear. Either Mrs. Richmond is a deceiver in claiming to be controlled in her public work; or Mr. Sargent has done her gross personal injustice. Which is the case? Mr. Tuttle evidently regards Mrs. Richmond to be an untruthful dissembler, which is doubtless but the reflection of his own natural insincerity. We know Mrs. Richmond to be a grand and truthful medium, and one whose usefulness in the propagation of truth, as far transcends the work of Mr. Tuttle, as a high mountain does an ant-hill. That Mrs. Richmond should at times be influenced by the cunning and ever watchful knavish and deceiving spirit enemies of truth is most highly probable, but how is Mrs. Richmond to prevent that, if she is the true and genuine medium she claims to be?

Mr. Sargent is represented by Mr. Tuttle to have taken exception to the following utterance through Mrs. Richmond's mediumship, in London, on July 11th, M. S. 33. ("After it had become widely known that Sargent himself was preparing a work on the scientific basis of Spiritualism"). The medium was made to say:

"To say, therefore, there has been an accurate scientific basis of Spiritualism, is to say that which is impossible."

Well, if Mrs. Richmond was never controlled to say anything more untruthful and misleading than that, neither she, nor the spirits that have so long controlled her have much to answer for in the way of wrong doing. That is certainly a plainly stated, and perfectly well known fact, to all who have carefully and extensively observed spiritual phenomena. Nothing is better known than that the most intelligent and powerful spirit producers of such phenomena cannot find language that will convey to even the most scientific and trained minds, the least idea of the methods they use to effect them. This Prof. Zoellner recognizes as a fact and admits it with the frankness that becomes a true philosopher. Mr. Sargent, who had at best but a smattering of scientific attainments, in reply to the above declaration through Mrs. Richmond says:

"Here is an assertion which our facts plainly contradict, and which the so-called controls themselves of Mrs. Richmond contradict in other parts of their discourse."

What facts adduced by Mr. Sargent contradict the statement that he contradicts? Has he undertaken to explain by scientific methods the means by which any spiritual phenomena whatever are produced or controlled? He certainly has not, nor has any one else done so. What perfect nonsense, then, to say that Spiritualism has a scientific basis. Mr. Sargent could not have given his very useful book, a more inappropriate name than the one he chose: and this we feel very sure he will admit whenever he can return and testify as a spirit.

But Hudson Tuttle shows very little regard for Mr. Sargent's reputation, for equanimity of temper and gentlemanly courtesy, when he says:

"When Mr. Sargent speaks of her (Mrs. Richmond's) 'so-called controls,' he implies, that the claim that she is controlled at all, is one of mere assumption and not proof. This implication is not negated by the concluding whiff of contemptuous politeness (what kind of politeness is that?), with which Sargent finally disposes of her; and which is no more than a gentleman, will show from mere dignity" (that kind of dignity we call hypocrisy) "towards the female he least likes or respects."

Mr. Tuttle then quotes Mr. Sargent as follows:

"I could go further in exposing the inconsistencies of this crude and shallow, though ludicrously oracular discourse, but the game is hardly worth the candle. What I have said, I mean as no reflection on the lady medium herself, who is undoubtedly a person of rare ability. My criticism applies to the controls, under whose influences she would sometimes seem to speak."

That is at least, a mean if not a fairly uncourteous qualification. Why say "sometimes seem" to be controlled, if Mr. Sargent did not "mean to cast a reflection on Mrs. Richmond? Mr. Sargent was but very human after all, and could insinuate unfair and bitter things towards a lady who had done him no wrong. Mr. Tuttle then quotes Mr. Sargent further, as follows:

"That she (Mrs. Richmond) has often, while believing herself to be controlled, spoken wisely and well, I do not doubt. But she must know, that there is hardly a prominent investigator at this time, who has not committed himself to the demonstrable and scientific character of some at least of our phenomena."

If Epes Sargent had a reputation for any one thing more than another, it was for his correct use of words to express his thoughts. When in the full command of his mental and physical powers, it was rarely indeed that the public expression of his thoughts would admit of criticism. But, in the above sentences, Mr. Sargent has certainly not succeeded in making himself understood. This

arises from his use of two adjectives as correlative, that admit, properly, only of distinct and separate applications.

All phenomena are embraced in the designation *natural phenomena*. Those phenomena are produced by an infinite variety of causes under infinitely varied conditions. Many of them are demonstrable as natural occurrences, although nothing whatever is known as to the conditions that render them possible. Of such occurrences are what we term *Spiritual phenomena*. We term them *Spiritual phenomena* to distinguish them from other phenomena, the causes of which are independent of the agency of unseen human intelligences. Again we call them *Spiritual phenomena* because man, through his physical senses, cannot cognize the means used to produce them. Now while it is perfectly intelligible to say that not only *some*, but all spiritual phenomena, are demonstrable to us by spirits, and are in fact demonstrated to us by them, and are, therefore, demonstrable phenomena, it is not intelligible to speak of them as of a "scientific character." *Natural phenomena* within the range of mundane physics, may be scientifically produced and controlled; but *Spiritual phenomena* are beyond the range of all scientific methods known to mortals. If they were within the domain of Science, it would be folly to claim that they are the result of the work of human spirits. A thing may be demonstrable as a natural phenomenon, and yet have no relation to anything that may be properly characterized as scientific. *Spiritual phenomena* are of that nature, and hence can have no scientific basis. "Transcendental physics" are not attainable by science. So, virtually, says Zoellner, and so say we.

This labored attempt to injure Mrs. Richmond arose from the fact that subsequent to the transition of Mr. Sargent, a discourse was given through her mediumship which purported to come from the spirit of Mr. S. Whether it did or not, is of very little consequence, so far as the real interests of humanity are concerned, but it is a matter of some moment to the good name and fame of Mrs. Richmond, to determine whether she is the dishonest woman that Hudson Tuttle and Col. Bundy have publicly sought to make her appear. Can these men, with any justification, pretend that Mrs. Richmond is not a genuine medium? We know they cannot. What ground, therefore, have they laid for accusing her of having deceitfully simulated the control of Mr. Sargent? None whatever. And yet these men are so lost to all sense of decency as to say of her:

"No sooner were the calm and honest eyelids of the laborious literateur, the genial and sensitive poet, the faithful student and treasurer of the true lore of all lands, closed in the final slumber of the material form, and opened again to the new resources of the untried life, than the woman" (Mrs. Richmond) "whose wiles he had exposed, quickly began to concoct a gossamer web of spider-spun statements, which should amount to a recantation of all he had said in life and of all he had valued in Spiritualism. Now she had gotten him where he could only speak through her!" (Why only through her? Ye enemies of truth!) "What a triumph over one who had severely criticised her. She would make him praise the loosening of human affections, whose riveting alone he had ever before praised. She would compel him to thrill with joy at the 'over-balancing of the hurt that comes to the heart in parting from the sobbing loved ones close beside you,' by the 'thrill of the rich landscape, the mountain heights, and the glory of the sunrise far out to sea,' which awaited his eyes as they opened on spirit-life. His love for his wife and kindred, and author's work, and spiritual work on earth, he was made to say, was 'like clinging to the rags of clay.' To Mrs. Richmond, a shifty-thriftly shaking off of the old love, in order to take on the new, is a highly congenial incident, not only of the next life but of this. To her, the thought of exchanging a sobbing loved one for a fine landscape, especially if the landscape was large enough to include another loved one, is so evidently joyous, that the little preliminary of death as an essential of tasting the pleasure, ought not to be waited for. It is just as good on this side as on the other. But there was a sweetness in making Epes Sargent say these things."

Spiritualists what do you think of the journalists who could be guilty of that vile and cowardly assault upon Mrs. Richmond? What shadow of evidence have they that Mrs. R. was not controlled by some spirit to speak the words they pretend to resent on behalf of Epes Sargent? They have produced none. The fact that Mr. Sargent was made to appear to antagonize his mortal positions is the strongest presumptive proof that Mrs. Richmond had nothing to do with concocting that "gossamer web of spider spun statements."

It affords equally positive presumptive proof that some personating controlling spirit had concocted it with the design of injuring Mrs. Richmond, and turning the tables upon the spirit of Mr. Sargent for having struck such sledge hammer blows, when in mortal form, against their vile and deceitful operations. We know that these journalists have been under just such infernal spirit influences, or they would not have been so entirely lost to all sense of decency and manhood as to have published those grossly personal allusions to Mrs. Richmond's private life.

We blush to lay before our readers these grossly offensive actions on the part of the conductors of the *R.-P. Journal*, but how can we expose and defeat the vile work in which that paper is employed, if we do not lay bare the moral rottenness that is behind it. Mrs. Richmond is respected and loved by all who know her great worth and usefulness, and will be remembered when her cowardly accusers are gone and forgotten.

AN EXPLANATION.

We find among the back matters that have been crowded out of our columns, the following critique on the *Message Department* of this paper. It is as pertinent now as when written:

HARTFORD, August 29, 1880.

Editor *Mind and Matter*:

The letter I wrote you a week or two ago was not intended for publication, but as you make an extract from it, which, separated from the rest, gives a very wrong idea of what was said, I would like to ask you to give this one—which I will make as brief as possible—a place in your columns. I understand that your paper aims at giving free discussion. If so, I presume you will not object to publishing a communication merely because it does not agree with your own views.

The substance of my former letter was that while the communications in your paper are interesting, and seem to have more depth than the greater part of this kind of literature—judging by the few numbers of your paper I have seen—they are open to the objection that they could easily be manufactured by taking as a basis the written lives in some biographical dictionary or cyclopaedia. I do not say this is done; in fact, am inclined to accept them as genuine, since they read better than the ordinary run of spiritualistic reading matter. But at the same time I am aware that *wanting* a thing to be true does not make it so. And since we cannot prove either the truth or the untruth of these communications—for the medium himself is liable to be deceived in the matter—we can only make the best of it; give the medium the benefit of the doubt, and read them as we would anything else that is of interest for the passing moment.

The above was the substance of the other letter. Since writing it I have read another installment of the communications, and have noticed—that I had not before had a chance to do—that they all seem to be written with one object, namely: to show that no such person as Christ ever existed. This has weakened my faith in the genuineness of the communications considerably; for it is hardly credible that these ancients should all press back here with the same message—or have the same idea thrown into all their messages, that the Christ of eighteen hundred years ago was only a myth. When they all come with this message it would look as if the medium were psychologized by the minds of those about him in a similar manner to the case you bring forward in your last issue, in which you say Prof. Buchanan psychologized a couple of mediums in regard to a photograph.

I trust you will understand that I write in no unfriendly spirit. In the game of chess, he is strongest fortified who has his opponent's best move in view. So in the matter of theory or belief, he stands on firmest ground who views all sides, and weighs all arguments that can possibly be brought against his position.

Excuse me this time, as I shall trouble you no more. I am not fond of seeing my name in print.

Yours respectfully, FRANCES ELLEN BURR.

We regret that we should have so long overlooked the very respectful and well written inquiries of Mrs. Burr, as they should have had prompt acknowledgment and reply.

In regard to the manner in which those communications are given, we will say that rarely is any one present except ourselves when those communications are given, if we except Mrs. James, who has been present probably at one-fourth the sittings we have had with her husband. The medium is always insensibly entranced when the communications are given and does not know a word that is uttered. How do we know that? you may ask. We know it as positively, as more than three years close observation of the medium when under that condition would enable us to know it. Any one who is accustomed to sit with trance mediums can readily discern whether the entrancement is perfect or only partial. We are by no means a credulous person, as our enemies have alleged we are, but never cease to be on our guard against deception on the part of spirits or mediums. In no case have we been finally deceived by either, although our experience in such matters is second to none. Again we know that Mr. James is not capable of giving the communications that come through his mediumship. If you would furnish him with all the books in the world he could not simulate the vast variety of characters that are manifested through him. Mr. James has had very little opportunity of education, and can neither write nor speak in the impressive manner he does when controlled by learned and cultivated spirits. Still further, we know Mr. James to be as honest and truthful a man as can be anywhere found, and he has assured us over and over in the most solemn manner, that he has no conscious knowledge of what is given through him while sitting for these communications. Still further, we know that Mr. James has no possible opportunity to gain any information, of the nature contained in those historical communications. We have no stated times for our sittings with Mr. James. Indeed we have designedly made the time as irregular as possible, so as to be assured that the medium could not possibly be prepared beforehand for our coming. In no instance have we found it to make the least difference on that account. But we have had another object in view in having the sittings irregular; it has to a very great extent prevented interference by unfriendly and untruthful spirit controls. We think what we have said is sufficient answer to Mrs. Burr's assumption "that the communications could easily be manufactured by taking as a basis the written lives in some biographical dictionary or Cyclopaedia." We know, if we know anything, that nothing of the kind could be done at all, much less "easily" done. Whether the communications are from the persons they purport to come from or not, we positively know this; they cannot and do not come from the mind of the medium. They are beyond all question the result of spirit control.

What or who the spirits may be, we in all cases leave the readers to judge, after having laid the facts before them. If what we know to be facts, are not accepted as such, that makes no difference to us. This is a free country and private judgment in all matters is the right and privilege of all. We would not turn on our heel to convince any one of the truth of what we say.

Mrs. Burr says: "Wanting a thing to be true, does not make it so." Who wants anything to be true that is not so? Mrs. Burr would hardly have us think that she indulges in such folly as that. We want nothing to be true, that is not in itself true. We think she will be more apt to read truth by wanting only that to be true, that is true.

Mrs. Burr says: "Since we cannot prove either the truth or untruth of these communications—for the medium himself is liable to be deceived in the matter" (how, she does not attempt to show)—"we can only make the best of it; give the medium the benefit of the doubt, and read them as we would anything else that is of interest for the passing moment." Now, Mrs. Burr, with all respect, allow us to suggest that you are under no obligation whatever to read these communications. I would advise you not to do so, for they will certainly upset some things that you want to be true, that nothing can make so. Such questionable reading matter as you seem to regard those communications, we should think would not "interest" you even for a passing moment.

In regard to the fact, that most of the communications given at our sittings with Mr. James, are heterodox and calculated to explode the things that orthodox Christians want to be true without being so, we cannot account for it, and do not attempt it. We presume, the controlling spirits who come to have us write down and publish what they say, know what they want to say; and as we can know nothing upon that point, we tell them to speak freely what they want to. Availing themselves of that unusual privilege, most of them speak the truth with a freedom that is shocking to the weak nerves of those who prefer wanting a thing true, to knowing that it is false. It is one of the peculiar features of these communications, that they impart information that the Christian priesthood have sought to conceal, and that can be found in no books now extant; and yet so consistent with universally admitted facts as to defy contradiction. There is not a question that the organization of the medium is perfectly psychologized, but not by any mortal mind or power. He is undoubtedly under the psychologizing power of spirits, who make him utter the thoughts they desire to convey. If the medium was conscious, as is the case with psychometric subjects, it might be rational to infer that our mind thrown actively upon the mind of the medium, influenced his utterances. But the fact is, we are ourselves, in almost as negative a condition as the medium, having not the faintest idea, in nearly every case, who the controlling spirit is until he or she is through. In no instance could we have influenced the communications, for in no instance that we can now remember, have we had knowledge of the facts communicated. When seeking for their verification or disproof, we have all along been more and more amazed at our total ignorance of the facts communicated, until we found the evidence in that way. It is this fact which gives us the greatest assurance that, with very few exceptions, the communications are truthful and authentic. We will say further, that we have never called for any spirit at any of our sittings with Mr. James, and never have had the remotest idea as to who would or would not communicate. We are so averse to theorizing, that we will not resort to it, in this matter, but will simply say that the band of spirits who entrance and hold the medium say that the communications from these ancient and other historical spirits, are given through Mr. James to us because only in that way could they tell the whole truth and reach the public ear and eye. We think that reason is consistent with the facts. No other paper than MIND AND MATTER could be found to brave popular prejudice by publishing the truths that these spirits are bringing. Mr. James is a perfect test medium for ordinary spirit control; but so eager are the learned in spirit life to get the truth before the world, that they monopolize the power of the medium while sitting for MIND AND MATTER.

We sincerely thank Mrs. Burr for the opportunity of explanation she has given, and only regret that circumstances prevented us from availing ourselves of it at an earlier date.

Alfred James' Relief Fund.

In response to our appeal in behalf of Alfred James, we take pleasure in acknowledging that we have received the following amounts from the respective contributors:

A Subscriber, Easton, Pa.,	\$5 00
A Friend, Easton, Pa.,	2 00
R. M. Adams, Vineland, N. J.,	1 00
Charles Yeakle, Halifax, Pa.,	2 00
Peter Karge, Gloucester, N. J.,	25
From a Friend of Mediums, Springfield, Mass.,	10 00
" " " Cincinnati, Ohio,	10 00
George H. Booth, Lowell, Mass.,	50

We sincerely thank those who have favored us with lists of names and addresses of their friends who were supposed to feel an interest in the work in which we are engaged, to whom we could send sample copies of MIND AND MATTER, and would be much obliged for any further favors of a similar character.

"PHENOMENA THE BASIS."

It is rarely we find ourselves in perfect accord on any point with our venerable contemporary the *Banner of Light* that we cannot sufficiently express our delight at finding ourselves once again side by side with Brother Colby. In his leading editorial in last week's *Banner* Bro. C. says:

"The thing to be done—first, last and all the time—is to challenge the investigation of the phenomena. The thing especially not to be done, is to abandon them with an assertion that they are of little consequence. They are of supreme and vital importance, because they underlie everything else. Remove the phenomena from the fabric, and the whole instantly totters to its fall. So that we do not hesitate to declare them not simply the basis, but the inspiration of Modern Spiritualism. They are in fact the sole tokens by which it is known."

All very true Brother Colby, and, therefore the importance of encouraging, supporting and defending mediums through whom those phenomenal facts are rendered possible. Is the *Banner* doing this part of its duty as it should. Why does it stand by, week after week, and see the *R. P. Journal* filled with the most cruel and unfounded assaults upon mediums and those whose only offense is, that they have stood by and defended venomously assailed honest and faithful mediums? Our Rip Van Winkle contemporary does not seem to have heard that we are defending ourselves against the whole power of the Commonwealth of Pennsylvania, invoked by William R. Tice, of Brooklyn, to imprison us and silence our paper, under the false allegation that we have illegally libelled him. The entire silence of the *Banner* in regard to that Bondyite proceeding shows that its sympathies are not with us in our deadly grapple with its enemies as well as our own. We defended Alfred James, and triumphantly defended him against one of the blackest attempts to ruin him that was ever practiced on a medium. That is our offense Brother Colby. The commonest journalistic courtesy would have prompted some notice, however trivial, of this hostile movement against one who has never been anything, but your friend. We can afford to overlook your indifference to our success and will do so with simply a thought of regret.

But oh! if you value truth; if you sincerely regard phenomenal facts as the only refuge of sorely pressed Spiritualism; if you feel that mediumship is worth preserving; if you really desire to see Spiritualism prevail; Oh! join us in our unequal struggle with those who are seeking to trample it in the mire of selfishness and falsehood.

Do you not see the persistent attempts continually making by the *Journal* to divide Spiritualists and set them to fighting each other? Have you not seen that paper trying to tack Spiritualism to the dead carcass of soulless materialism? Have you not seen its cruel and cowardly attacks upon your friend, Mrs. Richmond? You must have done so; and yet, for some unexplained reason, you have not ventured to publish a word by way of protest. Is that being faithful to the duties of your position? We tell you in all kindness, Brother Colby, it is not. Too long; entirely too long, you have sunk out of sight in the battle that Spiritualism is waging against error. The time has come when you must arouse and put on your armor again, or allow some of your junior assistants to do so. A battle is being fought, Brother C., the sound of which will very soon reach Boston. Take time by the forelock, and avoid the shame that will overtake you, if you are found skulking away from danger any longer. If Spiritualism is to live, it must be defended against its swarming enemies, and they who are not willing to defend it will have to take a back seat in Spiritualism. Come to the front, Brother Colby; there is where you belong. The bard who sung the events that ended in the downfall of Rhoderick Dhu, the Highland hero, in describing the crisis of the fight, exclaims:

"Oh! where was Thiderick then?
One blast upon his bugle horn
Were worth a thousand men."

So, Brother Colby, in the crisis through which Spiritualism is now passing, we are induced to exclaim:

"Oh! where is Colby? Where?
One flash of his once fearless pen
Were worth a solid square,
When charging squadrons seek to trample
Beneath their iron hoofs
The helpless wards of angel guides,
And with them Truth's best proofs."

EDITORIAL BRIEFS.

MIND AND MATTER can be bought every Friday morning at the residence of Mr. James A. Bliss, 1620 South Thirteenth Street.

Mrs. Bliss' "Farewell seance," Friday evening, February 25th. Tickets \$1.00, for sale at this office. A social dance at the close of the seance.

MR. WELLS ANDERSON desires us to say that he cannot accept any more orders for pictures by mail during the remainder of his stay in Philadelphia.

E. W. WALLIS, a well-known English trance speaker, contemplates a lecturing tour throughout this country during the present year. Our English friends accord him high praise.—*Light for All*.

DR. L. E. H. JACKSON, the art mystic writing medium, has removed to Hudson, N. Y., where she will be happy to receive calls to lecture, etc. Address P. O. Drawer 139. Residence 257 1/2 Warren Street, Hudson, N. Y.

WILLIAM EDDY has left New York city, and located in Moravia, N. Y., with his sister, Mrs. Brown. They are holding seances for full form materialization, also dark seances, where spirits heal the sick both physically and spiritually.

DR. W. L. JACK is at Northampton, Mass., and meeting with great success. He will be at the anniversary of Modern Spiritualism, on the 31st of March, to be held at Boston, Mass., at his office at Haverhill, Mass., about the 2nd or 3rd of April.

The trial of Dr. MacLellan, of San Francisco Cal., in prosecution, for having practiced magnetic healing, resulted in a disagreement of the jury. He has fitted up the entire upper floors of the new building Nos. 112, 114 and 116 Geary Street, San Francisco, California, where he will continue to receive his patients as heretofore.

SPIRITUAL AND LIBERAL CONVENTION.—The Michigan State Association of Spiritualists and Liberalists will hold their annual convention at Fenton Hall, Flint, Genesee county, Mich., commencing on Wednesday, March 23, at 2 o'clock, and continuing over Sunday. All speakers in the State and adjoining States are invited to be present. Also all mediums and all interested in the Spiritual and liberal cause are invited. Arrangements will be made for the accommodation and entertainment of all who attend at reasonable rates. Further notice will be given in due time. L. S. Burdick, President, Box B, Kalamazoo; Miss J. R. Lane, Secretary, No. 312 Woodward avenue, Detroit, Mich.

READ our advertisement on the seventh page, where we offer Joseph Johns' Works of Art at the low rate of fifty cents each picture. You cannot find a more appropriate gift for a friend than these beautiful pictures and a copy of MIND AND MATTER for one year.

NORTHERN WISCONSIN SPIRITUAL CONFERENCE.—James Kay Applebee (of Chicago) will be the principal speaker at our Quarterly Meeting, March 11th, 12th and 13th, in Omro, Wis. We would invite all lovers of Truth to be present and participate. Buy round-trip tickets for the meeting. The best vocal and instrumental music has been secured. Let all be present the first day of the meeting. Please notify the secretary of your intention of attending. Usual courtesies to all. Prof. W. M. Lockwood, president; Dr. J. C. Phillips, secretary.

MRS. DR. JENNINGS, of Vineland, N. J., will be in Philadelphia for the next three weeks, at the residence of Mrs. Waters, 732 Parrish Street. She will hold test circles Monday and Thursday evenings, and developing circles Wednesday and Friday evenings. We would urge our Philadelphia subscribers to visit these circles, as Mrs. Jennings is an old and tried medium. She was the first medium that ever held a test circle at Thompson Street Church. She will also hold a circle there every Sunday evening, while she remains in the city. She will give private sitting every day, from 9 to 6, at the above address.

SPECIAL NOTICE.—The great pressure of business upon my time has compelled me to resign my position as Assistant upon MIND AND MATTER Staff. From this date my business relations in that direction are closed. Hereafter I shall devote my whole time and attention to my large and rapidly increasing business in Spiritual and Liberal Books, at Rooms No. 3 and 9, 713 Sansom street, Philadelphia, Penna. Any person having business with Mind and Matter Publishing House, will please bear this in mind, and not address letters intended for MIND AND MATTER to me, or letters intended for me to MIND AND MATTER.

JAMES A. BLISS.

February 23, M. S. 33.

MRS. JAMES A. BLISS' seance room has been filled to overflowing the past two weeks with our Philadelphia Spiritualists who seem to realize that the present opportunity is the last they will have to witness the materialization of the forms of their loved ones for a long time through this superior medium. The large room was filled last Tuesday evening so that the front row was within five feet of the cabinet door. The manifestations were never finer, and the recognitions were never so absolute. One manifestation more interesting to the audience in general; was the full form materialization of Capt. Wm. T. Hodges, the chief of the controlling spirits of the band, who appeared in full dress military costume. He called a large number up to him and cordially shook hands with them. None however sceptical could see this noble spirit and not be fully convinced of the reality of spirit materialization. Captain Hodges assured the friends assembled that he would personally superintend the movements of his medium while she was making her proposed western trip. Mrs. Bliss expects to leave Philadelphia the first week in March. She will make her first stop at East Liverpool, Ohio, from there she goes to London, Columbus, Marion and Cincinnati, Ohio. She will make positive engagements at other points while she is filling these engagements. We shall endeavor to keep our readers fully posted in her movements in future numbers of MIND AND MATTER. Our western friends will see, if they witness the manifestations through this thoroughly tested and tried medium why we have so persistently defended her in the past against the malicious attacks of the enemies of Spiritualism.

A Chicago Medium's Generous Offer.

No. 7 Ladin St. cor of Madison St. To those who will subscribe through me for MIND AND MATTER one year, I will give a sitting for spirit tests. This offer to hold good for six months from date. Yours Respectfully,
Mrs. MARY E. WEEKS.

Generous Offer by a Well-known Cincinnati Medium: To those who will subscribe to MIND AND MATTER for six months I will give a sitting for business or otherwise, by a card from J. M. Roberts, the editor, free of charge. This offer to hold good for as long as MIND AND MATTER exists.

MRS. A. M. GEORGE,
Rooms 14 and 15, 114 Mass Ave.
Indianapolis, Ind.

Dr. Dobson's Liberal Offer.

For the purpose of extending the circulation of MIND AND MATTER, I make the following offer to any person sending me \$1.25 and two 3-cent stamps, they will receive MIND AND MATTER for six months, and I will answer ten questions of any kind and examine any diseased person free (by independent slate writing). Send lock of hair, state age and sex and leading symptoms.

Maquoketa, Iowa.] Dr. A. B. DOBSON.

Dr. R. D. Goodwin's Grand Offer.

Having been a constant reader of your valuable paper, and believing it should be in the house of every progressive family, we make the following offer, to stand good for one year. We will correctly diagnose any disease, or give one treatment to any new subscriber to your paper, on their sending the price of one year's subscription, with postage and request for our services. Address Dr. R. D. Goodwin, New York Eclectic Institute, 1317 Morgan Street, St. Louis, Mo. For advertisement see seventh page.

A Mediums Valuable Offer.

GRAND RAPIDS, April 20, 1880.

Dear Brother:—Seeing that through the columns of MIND AND MATTER, a work can be done to the advancement of spiritual progress, I thought I would make the following offer. Any person sending me \$2.15 and two three cent stamps, I will give either a medical examination or business consultation, and will forward the same to you to secure to them MIND AND MATTER for one year.

Yours respectfully,

MRS. DR. SAYLES,
365 Jefferson Ave., Grand Rapids, Mich.

Dr. J. C. Phillips' Liberal Offer.

OMRO, WIS., Jan. 14, 1880.

Bro. Roberts:—You can say in your paper that any one subscribing for your paper through me, and sending stamps to prepay answer, will receive a psychometrical reading; or should they prefer a medical examination, by giving two or three leading symptoms, (to facilitate) will receive the latter. Send lock of hair.

Dr. J. C. PHILLIPS,
Psychometrist, Clairvoyant and Magnetic Healer.

A Vitaphathic Physician's Kind offer.

DEAR FRIEND OF HUMAN PROGRESS:—I have not time to seek subscribers to your valuable paper; but I will offer this inducement to every person sending me two dollars (my usual price) and with it a lock of their hair, age, sex, etc., with postage stamp for answer; I will make for them a full examination of their case—give diagnosis and advice, and will forward their two dollars to you to pay for them a year's subscription to MIND AND MATTER.

This offer remains good for all time.

J. B. CAMPBELL, M. D., V. D.
266 Longworth St., Cincinnati, Ohio.

A Most Valuable Offer—Spirit Obsession Diagnosed.

BROTHER ROBERTS:—You may say in your paper that I will give a free examination of persons who would like to know whether they are obsessed or not, if they will subscribe for MIND AND MATTER six months or one year. Any person accepting this offer must send a note from you to that effect. All applications by letter must contain a lock of hair of the applicant, age, sex, etc., and one three-cent postage stamp. Address B. F. Brown, Box 28, Lewiston, Maine. This proposition to remain open until further notice.

B. F. BROWN.
[We regard the above proposition of Mr. Brown as a most important one to the afflicted apart from the interest we have in it.—Ed.]

PHILADELPHIA MEDIUMS.

Mrs. H. D. Chapman, Medium for the sick in body and mind. No. 1208 Mt. Vernon Street.

MRS. JAMES A. BLISS, Materializing medium, will hold further notices, hold a Select Materializing Seance every Sunday, Tuesday and Friday evenings at 8 o'clock, at her residence, No. 1620 South Thirteenth Street, Philadelphia, Pa. Private Seances by special arrangement. Take Thirteenth street car, green light, to Baltimore depot, exchange for one horse car to 1620 South Thirteenth St.

LEONARD I. ABBOTT, Magnetic Healer. Paralysis and all nervous affections a specialty. Treatments from \$1.00 to \$3.00. Special terms by addressing 1223 North Third Street, Philadelphia.

Dr. Henry C. Gordon, Materializing and Slate Writing Medium, 691 North Thirteenth street, Philadelphia. Select seances every Monday and Friday evenings at 8 o'clock. Private sittings daily for Slate Writing tests and communications.

Mrs. Loomis, Trance and Healing Medium, Diagnosis of case from lock of patients hair by mail 53 cents. Medicines prepared when desired. Three (3) questions on business answered by mail 33 cents. Mrs. Loomis, 1312 Mt. Vernon Street, Philadelphia, Penna.

Mrs. Tillie R. Beecher, Trance Test Medium, No. 2317 Madison Square. Sittings daily; Communications given both in German and English.

Mrs. E. S. Powell, Business and Test Medium, Sittings daily from 9 a. m. to 9 p. m., at No. 258 North Ninth Street.

Mrs. Hohlock, German Trance and Test Medium. Circles every Wednesday and Sunday evenings. Sittings daily, 1311 Front Street.

Dr. Roxilana T. Rex, Healing and Test Medium, 446 York Avenue, Mondays, Tuesdays and Thursdays. Diseases of women a specialty. Consultation free. Consultation by letter, enclose three 3-cent stamps. Developing circle Tuesday evenings.

Mr. and Mrs. T. J. Ambrosia, Slate Writing, Clairvoyant, Trance and Test Mediums, 1223 North Third Street. Circle every Sunday, Wednesday, and Friday evenings, also every Tuesday at 2.30 p. m. Consultations daily from 8 a. m. to 6 p. m.

Mrs. A. E. DeHaas, Clairvoyant examination, and magnetic treatment. Office hours from 9 a. m. to 12 m., and 1 p. m. to 4 p. m. No. 1231 Fifteenth at Phila.

Alfred James, Trance, clairvoyant and letter medium. Test circles Tuesday and Friday evenings. Sittings daily, No. 2 Rear of 1229 Vine street.

Mrs. Katie B. Robinson, the well-known Trance-Test medium, will give sittings daily to investigators, at 2123 Broadway street.

Mrs. Carrie Crowley, Trance Test Medium, will give select sittings daily from 9 A. M. to 6 P. M., at No. 821 Eastworth Street.

THE NORTHERN LIGHTS.

SELECTED.

"Nay, mother nay; the pictured coal is glowing
Dully and redly on the hearthstone there:
Yon was no flame of careless fliers' throwing,
Nor rocket flashing through the startled air;
'Twas but the gleaming of the Northern Lights—
Ah! there again, they reddened Huntcliff Heights.

"So let me raise you softly on the pillow,
See how the crimson lustre flares and dies,
Turning to red the long heave of the billow,
And the great arch of all the starless skies;
The fishers say such beauty bodes them sorrow,
Telling of storm, and wind to blow to-morrow.

"No, child, the busy wife may bait her lines,
And net and gear lie ready for the morning,
No presage in that wavering glory shines,
No doom in the rich hues now adorning;
They do but say the lingering hours are past,
The gates, the golden gates unclose at last.

"Won, the long hill so steep and drear to climb,
Done, the long task so bitter hard in learning;
The tears are shed and garnered up by time,
The heart beats, freed from all its lonely yearning;
The ear swings back, and, flooding seas and skies,
Burst out the deathless lights of Paradise.

"See, see, by the great valves of pearl they stand,
Friends, children, husband; see glad hands outreaching!
For me, for me, the undiscovered land,
Its promise in that roselike signal teaching;
Aye, kiss me, child, the lips will soon be dumb,
That yet in earthly words can say, 'I come.'"

Again the banner of the Northern Lights
Waved broad and bright across the face of heaven,
And in the cottage on the rugged heights,
The passing radiance, by their glory given,
Showed a pale orphan weeping by the bed,
And the calm smiling of the happy dead.

THE WOMAN WITH THE LANTERN.

BY H. W. BOOZER.

The phenomenon of the double, by the law of probability, finds illustration in this character. Here is the intensity and force of two lives, and an utterance which cannot be called a language, and is still an abortive effort in its own way for human speech. Yet, if the re-incarnation is in obedience to an aspiration for an improvement on that which must have been at best a very imperfect plane of life, it is doubtful to the student of the case, if its second earth life, when thoroughly known and duly considered, will raise it higher in the scale of being than when first enfolded; but the peculiarities of the psychological power manifested, may be at least partially accounted for in this added force.

An example of this power occurred in her immediate neighborhood. An influence being by or through her brought to bear against a party to accomplish certain ends; this party, a person of ordinary health and strength, was securely confined in a chamber of the house for twenty-one consecutive days. There were no locks on the doors, nor other visible means of imprisonment, but the deprivation of liberty was so effective, that once released, the individual immediately disappeared for parts unknown; glad to get far away from such a mysterious persecution, though obliged to abandon the place which had always been home.

Another instance was that of a lady whose will was so subdued, that all she could do and all she had was given the other freely. She stated afterward that the amount was only limited by her purse, as, if it had been a thousand dollars, it would have been just the same.

A similar instance was that of another lady with a certain sum of money—all she had in the world, at that time. It seems, the woman with the lantern wanted to visit a certain place quite distant; and for reasons not necessary here to state, required the former's company and presence there. Her preparatory visit occurred in the morning of the day they went. At the outset she remarked that she had no money, but if "God Almighty" wanted her to go, there would be some way provided. Soon after her arrival, the lady felt strongly moved to make this trip. As it seemed financially imprudent, she endeavored to disobey the inclination, and to dismiss the idea; but each time she did so, was more powerfully moved. She struggled till excited and alarmed; for she was strangely and roughly used—being violently choked, and suffering in an indescribable manner. After a time, she gave up and commenced preparations for the adventure; when she was in a moment released, with no return of the unusual experience. The distant place was visited by the two in company, the object sought by the lantern was accomplished, and the lady returned minus time and money spent; as, while the bank account of the one remained untouched, the liberality of the other brought her back penniless.

But the strangest illustration of psychological power ever witnessed, occurred with a medium for a very exalted phase of manifestation, differing in some respects from that of any medium of her class known. A person of great refinement and exquisite sensibility, her life is an abandonment to the world of poetry and sentiment, and she is the last person to be found on a low plane of any kind whatever. The grotesqueness of the idea is inconceivable; but she actually was made, while her will was in abeyance to that of another, or of others, for this may not only be a double power, but the force of an obsession added—she was actually made to believe she was *grasshopper*! and in the complete infatuation of this strange delusion, hopped around on hands and feet, in imitation of the pest that can so much better perform this feat of ground and lofty tumbling.

When a person is within the influence of this psychological power, he will assent to all she does and says, and a kind of accord prevails between the two, which is sometimes afterwards strange to remember as ever having taken place. On one occasion, three persons, two ladies and a gentleman, set out for "the barracks," with the avowed purpose of each retaining such a condition of positiveness, which it was supposed could easily be kept up by each other's presence, as to be proof against all brought to bear against them, and thus "storm the castle"—all by way of experiment. On reaching the door, one of the ladies with the gentleman entered; but the second lady was stopped on the threshold, and could neither go in nor retreat. She remained thus pinioned fast for some time. The gentleman was overpowered and spoke not a word of dissent from their hostess. The lady accompanying him, however, firmly held her ground, disputed every question laid down, incessantly and unflinchingly cavilled at every idea advanced, and thus found fault in this wordy way with everything indiscriminately until the close of the interview. Singular to relate, within twenty-four hours after, the lantern appeared at the residence of this lady, with "great love" for her; was welcomed and remained welcome, till quite recently, though now forbidden to enter the house. This heroine of the occasion, whom we supposed to be Jesuit proof, had been quite active as a Spiritualist—generally present at

circles and meetings, and known as having special interest in a home circle which had regularly met for some time. Since the for-the-time victorious outcome of the lantern, the lady has not been seen at any public gathering, nor have we heard of any resumption of the home circle, which was about this time suspended. The case fully illustrates the methods of the spirit enemies. They are many and infinitely varied; but they all converge to one common end, namely, the withdrawal of the medium or worker, which necessarily ends their individual labors. The subject of our sketch has many times been heard to say, when conversation has turned on some particular medium, "My lantern will search them yet!" Which remark truthfully interpreted, always meant that she would be the means of the destruction of their mediumship.

But the tables are sometimes suddenly turned. This event took place on the occasion of a visit by two ladies—one a medium from Chicago, when both our representative of biblical lore and her lantern converts, were suddenly and by invisible means tied in their chairs, unable to move. A given result at one end of the line, can produce the same result at the other end, when the power is reversed. A somewhat similar experiment occurred in the beginning of the lantern woman's present career, when Prof. Carpenter, a mesmerist of much notoriety, proved her to be in his hands one of the best biological subjects he had ever met.

There is a reciprocity of contact and an exchange of magnetism through the spheres of persons, that is mutually beneficial; the same being in accordance with those laws of adaptation which exist as part and parcel of our beings. There is also that rape of the life force of others, expressed in this rendering of Shakespeare: "He who steals my purse, steals trash; but he who steals my magnetism, steals that which money cannot buy," and kills while he steals. This is often done by indiscriminate hand shaking, as well as by the aged sleeping with the young. Indiscriminate lip salutation is an outrage against nature. Many a babe has had to grow to maturity in spirit life, and so robbed of its birthright of this life's experience, by the ignorance which drafted its vitality by excessive kissing. We here quote the following from the columns of the secular press:

"At a party of young people in Paris, conversation happened to turn on the subject of kissing, and the question was propounded who of the young men present could boast of being able to give 'his girl' the most kisses. Various were the replies this question brought out. Finally a young man and a girl, to whom he was betrothed, bet 200 francs that they could kiss 10,000 times in ten hours, provided they would be allowed to take an occasional sip of wine between. Two persons were appointed a committee to count the number of kisses, and the work began. During the first hour they counted 2000 kisses. During the second hour the kisses were not nearly so numerous, for the committee counted only 1000. After the third hour, during which they managed to score 750, further operations were brought to a sudden standstill. The lips of the young man were seized with a cramp, and he was carried off in a fainting condition. The girl, a few days later, was stricken with brain fever, which nearly carried her off to a land where kissing under any form is unknown, or at least unreported. When the people who had won the bet demanded their money, the parents of the girl refused to pay their share of it. The matter was then taken to the courts, and there it was decided that the bet must be paid."

There are those in the spirit world who understand the laws connected with the unseen forces, who will obsess whom they can for the purpose of stealing life force to supply their wretched needs in consequence of violation of law when they were here on earth. The investigator who keeps reason at the helm will know them readily. These spirit enemies need attention as well as their earthly instruments, who, in their career of wickedness, are not ineptly described as "hell organized and mounted on legs"—walking repositories of evil, whose one mission it seems to be to subvert the truth and enact iniquity. People need to be warned that whatever is, is not always right; but rather, that the evidently wrong needs equal consideration with all else, in this world of imperfection and development. Spiritualists everywhere rejoice that an editor has put in his appearance with a powerful and widely disseminated journal, to show up the real frauds on both sides of the line. These include that crop of impostors, who, with cheeky audacity, have in various ways, endeavored to run business belonging entirely in the hands of the spirit workers for humanity—such efforts being, in reality, the making of Spiritualism an excuse for the grinding of their pet and petty axes, and the means of indulging their narrow selfishness at the expense of those who seek the truth. Like wolves they are to day, prowling in the fold of those who are innocently upholding them; but they will find, before they run through their careers of cunning and hypocrisy, that in trying to match the penetrating clairvoyant eyes of the spirit world, and the tell tale action of its numberless telegraphs and telephones, their work is a bigger one than craftiness can accomplish—that as surely as time rolls its rounds, "Truth will conquer at the last."

The psychological power is one that is almost unlimited in its scope for good or for evil. We see its illustration in the hoary headed institutions of the past, now alive in the present with the active work of perpetuating error; and the great issue before us all to-day, as honest seekers of truth, is, the truths of nature against the frauds of religion. The whole machinery of society is organized with a view to thus psychologize the masses into the support of these monstrous falsehoods; and while the piles of error still lift their heads in effrontery and audaciousness, the people groan under the chains of ignorance and miserably die, spiritually and physically. As through a subtle and mysterious law, the snake charms the bird, so this power selects its victims, and steadily brings them to destruction. It is used to fill out those "bills of sale," modern marriages, where for external circumstance, the fools barter themselves away to writhe out agonizingly their earthly lives. In all the avenues of trade, the dollars are unjustly wrested from the victim, who yields to the steady pressure of a powerful will. The power used by the subject of our sketch, is aggregated in various ways; the warm hand grasp; the lip "salutation"; the never ceasing reiteration of her love for everybody; the invariable preliminary feet washing before entering into her "sanctuary," are among the ways and means used to accomplish the casting of an influence over others, and for a time holding it.

The great lesson taught us by Spiritualism is that of human brotherhood; where the desire to help our fellows by positive action, and not by

telling of our love for them, is paramount to all others. This exaltation of the spiritual, never sags to a lower point than that of undeviating and eternal justice between man and man. But when in the hell strata which underlie the heavens of humanity, human selfishness preys ghoul-like on its kind, the action of the power psychocological is that of robbery and murder. If, in emulation of the angel world above us, we reverse this by reaching down the helping hand, the objects of our beneficence will strugglingly climb from hell to heaven. The same law which is used to destroy, is thus used to save. While Spiritualism teaches us this lesson of love, it also instructs us to regard the individuality of another as a sacred thing, which, in the operations of our will, and in the unseen influence of that silent force we throw out in the activities of life, we have no right to aggressively compel, in any way whatever, except in the heavenly way, and under the inspiration of fraternal love. So that selfishness as now practiced, has no place here. Its action brings inharmony and inharmony is death. Life means happiness; happiness is harmony; harmony is obedience to natural law, and obedience to natural law is obedience to the higher or spiritual law. Human beings are killed with hate alone—sometimes the murder is enacted without one spoken word. This poison is projected from selfishness, injustice, greed and unhalloved desire, and the steady, destructive stream, falling on the victim, at last brings him down. Every person is an invisible center of life or death to those with whom he meets, as he is in harmony or in antagonism with those silent forces that make up life. It is not the external—"the letter"; but "the spirit" of being that effects results. Blessed is he whom the waves of circumstance and the ripples of accident disturb not: he who has the magic staff of mingled goodness and philosophy through yielding obedience to nature; whose living influence is a foundation of joy for all, through the healthy and vigorous spirit of fraternity and its fruits in deeds! Remember! you may not speak the hell that is in your soul, yet the work of the fiend goes on with and for him you hate, while the feeling rankles there. Out with it! Fraternal goodness only, belongs to the man. If the conduct of your kind is devilish, descend not to their level; but, as when the lightning has done its work, the loving blue sky bends again over earth, so after using your combativeness and destructiveness to do their legitimate work, be kind—be steadily kind!

If, then, the elements that make up our daily life are so delicately organized and adjusted that the psychocological power is always and everywhere active, what necessity is suggested to us that we guard well those sensitive instruments of our spirit counsellors—the mediums! The power wielded by and through one personality, like the woman with the lantern, is enough to lay waste a large amount of useful mediumship. When we see this power brought to bear in all ways; if not by fair, even by foul means, we can realize that there are such enemies to a demonstrated immortality "Spirit enemies." Forewarned is to be armed and ready for such foes. These generally "steal the livery of heaven to serve the devil in," and are likely to adopt whatever is supposed to be popular, as a means to their ends. As religion is professedly saintly, so, under its banner, they are apt to be saints. For the worst frauds, look where it is for the interest of the frauds to be—seldom among the martyrs for new truth; oftener among the expositors and medium testers, and always in plenteous abundance under the folds of popularity among those who would cater to prevailing ideas and methods. There are frauds that will twist the most innocent thing out of its original semblance, till it is made to look like a crime; and, if this will not do, will manufacture clear cut falsehood—anything under heaven to kill those sensitive mirrors of spiritual things, our mediums. By defamation crushed and torn, discouraged and disheartened, inharmony eats out their life, and they pass away and are known no more in their well-filled places of usefulness. That this is the real work of the subject of our sketch, facts in copious variety, that time and careful study have brought forth, admit of no denial. A very noticeable thing in her case, is the prohibition by the power that enslaves her of that avenue to knowledge of the world we live in—the newspaper; and, in fact, all general reading. Several such cases have come under our observation, and we do not hesitate to put them all, without exception, under one head—the Jesuitism now organized and active in spirit life, whose work MIND AND MATTER has so bravely exposed and denounced. Truth fears not adverse views; indeed, it desires all sources of knowledge; and the birth of new Christs through the agency of the deluded dupes of the devilish powers that be, is usually attended by a forced ignorance, through this prohibition, which in and of itself ought to arouse suspicion and invoke one's reason and common sense.

The doctrine of Christ love which this person so zealously inculcates, and omits no opportunity to inculcate, when carried out to its ultimatum, invariably severs friends, lovers, husbands and wives. In its contemplation we are brought face to face with a human experience as bitter as ever mortal suffered, from whose agony this truth was wrung: that

"Where love and honor blend
There friend will be to friend
Unchanging to the end."

Whether the theory of obsession affects the case or not; whether the intense pursuit of means to ends indicates a reincarnation of a second career of wrong-doing or not, the actual results of her work have been proved to be anything but desirable. Many, who, previous to her mingling with them, had naught against each other, are now alienated in the common work connected with Spiritualism. Those with whom she has had the best opportunity to make herself loved and respected, loathe her beyond expression, so that she requires new fields for action and an element of non-acquaintance with her methods, to keep up the interest for which she aspires, and to perpetuate her work of devastation and ruin.

In this connection, we are reminded of the somewhat prophetic utterance of a lady medium in another part of this State, to the effect that there is now being raised up, as an offset to the inharmony wrought by this misguided individual, a woman, whose mediumistic labor shall be to teach truly the laws of life as founded in nature, unbolstered by symbolic error or priestly paraphernalia and devoid of Bible phrases or aught else, save the eloquence always and inseparably connected with the plain and earnest words of reason in demonstration of the right and the true.

"Men will sit like little children
At her feet, high truths to learn,
And for love, the pure and holy,
She will cause their hearts to yearn;
Then the innocence of Eden
To their spirits shall return."

A Letter for Dr. Buchanan to Answer.

To the Editor of Mind and Matter:

I have observed with much regret the effort now being made by some of our most distinguished Spiritualists, to inaugurate another Christian sect. I think they are making a great mistake. It certainly seems to me that they should wait patiently until positive evidence is found, that such a personage did really exist at the time specified in Judea. Not only should his existence as a man be proved beyond the possibility of a doubt—but they should also be able to prove the entire history of his whole life—as of what he did, or what he said, during the first thirty years of his earthly pilgrimage, even the most distinguished Christian theologians have ever plead entire ignorance. We have never heard but two or three years of his history; and about what he did, and what he taught during these few years there is a very great diversity of opinion; and every reader of ecclesiastical history knows—that for all the knowledge we have of this distinguished personage, we are indebted to men whose testimony is utterly worthless. The celebrated French theologian, Du Pir assures us, that all the knowledge we have of the origin of the New Testament, we have learned from the Church Fathers of the first three centuries. And all Christian historians agree that these Church Fathers were professional liars—even the most distinguished and most learned saints among them says, "Moshem were afflicted with the corrupt principle." That it was a virtue to lie and deceive, when such deception was thought to redound to the interest of the church. Now these facts are all well known by Dr. Buchanan, and no doubt by most of his associates in this scheme for Christian Spiritualism. But these men are not dependent on human testimony, or Bible testimony, for their knowledge of Jesus. They have got beyond that. They claim to have found a key which unlocks all mysteries.

By anthropology and psychometry, these men have arisen above all their illustrious predecessors. Good-bye, Bibles and human history and all human testimony; we few choice fellows have got up to the very sphere where Jesus lives, and we are monarchs of all we survey. And we now say to those on the spiritual ladder below us, that we don't propose to pull up the ladder after us, but leave it for more inferior men and women, who are credulous enough to believe that we have found Jesus, to follow on behind us at a humble distance. But, unless we can climb up without the aid of this anthropological Psychometric key, we will have to remain where we are, or else we must place implicit faith in Buchanan & Co., as our only alternative. It seems to me that there is only one chance left for us, and that is to believe that Dr. Buchanan has actually got up so high that he can see enough of Christ to know that he is to-day, and has been for more than eighteen hundred years, engineering the cause of Spiritualism on earth. Dr. Buchanan, you are very kind to condescend to tell us that the sceptical and dogmatic mind was not hospitable to truth, otherwise we should not have known the reason why we had not found Jesus; but, if we are incapable of conceiving and realizing such high and lofty sentiments, as you say we are; and are constitutionally opposed to such high truths as you and Jesus are teaching—let me respectfully ask your more far-seeing self, what you would have us do; and how do you propose to instruct and enlighten those who have not the capacity to understand such high and lofty truths as you have found. Now, we have never studied anthropology, and have seen but very little of psychometry; and you tell us that previous to your knowledge of these sciences you were much in the condition that un-Christian Spiritualists are now.

But these sciences are a sealed book to most of the believers in Spiritualism, as well as to most Christians—and if none can progress while in ignorance of the use of the keys which you were so fortunate as to discover, the progress of Christian Spiritualism must be slow. Can you not give us an easier and much shorter way to get up into the "Christ sphere." You say that you can converse with him, and if you can, why will he not tell you just what he taught while in this world, and as you say he has been progressing ever since he left this world—he can now correct whatever he taught amiss when here. We would like to know just when he was born, and just what he taught then, and what will be of still more importance—just what he is teaching now? When you can give us this information and prove beyond the possibility of doubt, that you have not been deceived—and prove also that what he now teaches is infallible truth—then we shall be compelled to become Christians; but unless you can give us this information, we shall be obliged, as we have ever heretofore been, to still search for truth as best we can, and to accept whatever appears rational and consistent from whatever source it emanates, whether from Brahminism, Buddhism, Mahometanism, Christianity or Christian Spiritualism.

BETHENA H. F. WILSON.

Danville, Illinois.

Special Notice from "Bliss' Chief's" B in I

ME, Red Cloud, speak for Blackfoot, the great Medicine Chief from happy hunting-grounds. He say he love white chiefs and squaws. He travel like the wind. He go to chiefs. Him big chief, Blackfoot want much work to do. Him want to show him healing power. Make sick people well. Where paper go, Blackfoot go. Go quick. Send right away. No wampum for three moon.

This spirit message was first published in MIND AND MATTER, January 10th, M. S. 32, with the announcement that "Magnetized Paper" would be sent to all who were sick in body or mind, that desired to be healed, also, to those that desired to be developed as spiritual mediums, for three months for three 3-ct. stamps. The three months have now closed with the following result:

3,405 persons have sent for the paper by mail. 1,000 persons have received it at the office; and the hundreds of testimonials that have been received of its wonderful work in healing the sick and developing mediums, prove that Red Cloud and Blackfoot have faithfully kept their promises. That all may have an opportunity to test the merits of the paper, the price for the future will be as follows:—1 sheet, (postage paid,) 10 cents, 12 sheets, \$1.00. Send a silver ten cent piece if you can. Address, James A. Bliss, 713 Sansom Street, Philadelphia, Pa.

A Proposition.

I am prepared and will send to any one address, direct from my office, one sheet of "Blackfoot's" Magnetized Paper, postage paid, every week for one month for 40 cents; two months for 70 cents; three months for \$1.00. Address with amount enclosed, James A. Bliss, 713 Sansom St., Philada.